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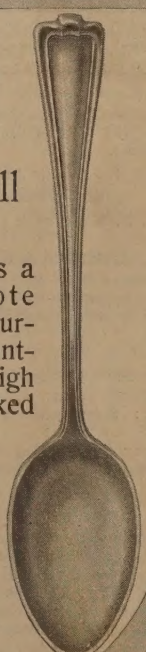

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WE DRIFT into many of our connections with men, but the art of seamanship is tested by sailing, not by drifting. The subject of the choice of friendship is not advanced much by just letting them choose us. That is to become the victim, not the master, of our circumstances. And while it is true that we are acted on as much as we act, and are chosen as much as we choose, it is not permitted to anyone merely to be passive except at great cost.—*Hugh Black.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 3, 1914 NO. 10

EDITORIALS AND COMMENTS

Christian Co-operation

FEDERATION of Churches is supported by many on the ground that they believe in "coöperation among all Christian people." And when Federation is opposed by others, it is assumed—it is sometimes quite openly charged—that these others are opposed to the principle of coöperation.

We propose to meet this issue by citing two incidents that actually occurred, as indicating how "Coöperation" is not only possible without Federation, but is very much more efficient without than with it. If we cite incidents in our own city of Milwaukee to illustrate this fact, it is not because we would assume that Milwaukee Churchmen are different from Churchmen of other cities or dioceses, though in few places do we, in fact, find differences among schools of thought so wholly laid aside for the purposes of common work as here. But since the diocese of Milwaukee voted against the Federation resolutions in the House of Deputies in both orders, and its Bishop is understood similarly to have voted in the House of Bishops, it affords a good test of the attitude that the opponents of the principle of Federation will take toward the principle of Coöperation among Christian people.

In the spring of 1912, a dance hall ordinance was pending before the common council of the city of Milwaukee. It lagged greatly; and it became evident that it would die of inanition unless some vigorous steps were taken to save it.

The respective chairmen of the Social Service Commissions of the diocese of Milwaukee and of the local Federation of Churches thereupon conferred, and as a result, determined to invite jointly a conference of the representative religious and semi-religious organizations in the city, with a view toward promoting common action on the subject. Their invitation was issued, and the conference—the first of a number of them, as it proved—was held; and it chanced that the editorial office of THE LIVING CHURCH was the place of meeting. There were represented a number of Church and denominational organizations, with an accredited representative of the Roman Catholic Archbishop of Milwaukee in the person of a priest of that communion with whom it was a delight to coöperate; representatives of Unitarianism, of several Hebrew organizations, and of several other bodies that are excluded from the fellowship of the Federation of Churches.

This body of thinking men and women came together by invitation. And what did they do? Did they adopt a constitution? Did they proceed to argue the question of "the essential oneness of Christian Churches"? Did they inquire whether Unitarians and Hebrews ought to be excluded from the opportunity of common service? Did they discuss whether the primacy of the Pope must be accepted? Not at all! *They discussed the dance hall ordinance.* The result was that when a hearing was accorded by the common council at their demand, the whole spiritual force of the city, Christian, Hebrew, and semi-secular, Trinitarian and Unitarian, Catholic and Protestant, Roman and Anglican, was represented, in thorough accord, working together absolutely without friction.

Several conferences were necessary. Some of them were by invitation of the Roman Catholic representative and were held in the club house of the Knights of Columbus. By whomever invited, wherever held, there was the same entire harmony and fellowship, and substantially the same attendance. *And the dance hall ordinance was passed!*

So successful did this prove that in the next spring, when the state legislature was in session, the same policy was again adopted. Our diocesan Social Service Commission had sent for introduction in the assembly an adapted form of the Iowa abatement law for dealing with social vice. A number of other bills for dealing with the subject were also introduced, both in the assembly and in the senate. It became evident that some harmony of action must be settled upon. Again the chairmen of the diocesan Social Service Commission and of the Federation of Churches' Social Service Commission joined in an invitation to substantially the same representative men and women to discuss this subject. Again they came together in perfect harmony, and discussed the pending measures. After careful consideration of all of them, it was determined to consolidate support upon the bill of our diocesan commission. A committee was sent to the capital in its interest. A state senator, Mr. Linley, who had introduced another measure, accepted the diocesan bill in its place, re-introduced the whole of it as a substitute for his bill, and with some few amendments it passed both houses, received the Governor's signature, and, as the "Linley act," became the law of the state. Its provisions are now being enforced in the city of Milwaukee by a voluntary society of which an eminent Roman Catholic physician is president; and it is doing most excellent work.

THIS IS "COÖPERATION." It is not theory.

If an attempt had been made to secure a "federation," to adopt a constitution or a religious "platform," or to form any organization whatever among the coöperating bodies, it would have been doomed to absolute failure. The theological and ecclesiastical differences between the constituent parties could not have been coördinated. But when, recognizing the high moral and spiritual ideals of each, and appealing solely to those ideals, their representatives were invited to confer about particular measures, they found it entirely possible to do so. And they coöperated with entire success.

The plan of the Federal Council of Churches is distinctly exclusive in its platform. Unitarians and Hebrews are excluded because they do not hold Jesus Christ to be "their Divine Lord and Saviour." The organic branches of the historic Catholic Church are excluded because their principles preclude them from subscribing to the "essential oneness of Christian Churches." It is no question of whether Unitarians and Hebrews, Roman and Anglican Catholics, are willing to cooperate in practical work with Protestant Christians; it is whether Protestant Christians are willing to coöperate with these others, whose convictions differ totally from the convictions of Presbyterians, Congregationalists, and Methodists; and Protestants have decided the question in the negative, in so far as the Federal Council is concerned. The platform of the latter—"To manifest the essential oneness of Christian

Churches of America in Jesus Christ as their Divine Lord and Saviour"—is as dogmatic as the Athanasian Creed, but it represents only the "view" of a group of latter-day religious organizations that comprise a minority in Christendom, and it necessarily excludes those who do not accept the platform. For that reason it is well understood that the Federal Council never has invited Roman Catholics, Greek Catholics, Unitarians, or Hebrews, to enter its organization; and, while we are not sure that they have formally invited the Protestant Episcopal Church, and our impression is that they have not, the idea that this body is eligible to membership only proves once again the total failure of the Christian world to understand the historic position of the Protestant Episcopal Church, and the sad failure of Churchmen to deal intelligently with that general misunderstanding. So long as an integral section of the Catholic Church, holding the Catholic Faith and administering the Catholic sacraments, luxuriates in a Protestant name, that general misunderstanding will, no doubt, continue. The Federal Council of Churches implies distinctly and intentionally the orthodox and Protestant position to the exclusion alike of the Unitarian and Catholic positions; and for the American Church to accept formal membership in it without by inference repudiating its historic belief in one Catholic Church would be as impossible as for Unitarians to accept it without repudiating Unitarianism. If the factors that have created this Federal Council really desire to find a working hypothesis whereby all the spiritual forces of American Christianity may be made to coöperate, they have chosen a singularly impossible way to do it.

WHEN THE QUESTION of Coöperation passes from the realm of social and economic to more distinctly religious matters, it becomes more difficult. In our judgment, however, it is much more frequently possible and useful in religious matters than is often supposed, and it will be remembered that we have favored such inter-denominational coöperation as that of the Laymen's Missionary Movement. But yet there are matters in which the Protestant Churches are accustomed to joint action in which we cannot coöperate.

A fundamental difference between the Protestant and the Churchly conception of missions is this: The Protestant plants missions primarily to establish a pulpit and maintain a preacher; and the Churchman plants missions primarily to establish a font and an altar and to maintain a pastor and priest. These two conceptions differ so radically, that, in our judgment, there can be little or no formal coöperation in maintaining missionary work.

True, Churchmen entirely recognize that in a Pagan land the pulpit and the preacher must precede the altar and the priest, and therefore there is much more in common between the various forms of missionary work in its earlier stages than there is in pastoral work later. This, with the awful loneliness of life amidst alien racial conditions, and the abundance of questions between Christianity and paganism that go to the very root of the matter, undoubtedly tends to throw foreign missionaries together into much more intimate association than are settled pastors brought at home. And this is right, and to be encouraged. We have only commendation for whatever tends to bring Christian missionaries into closer relations, by conferences and on social grounds. Many of their problems are identical, and the perplexities of their social life are the same. It would be pathetic if a position of intellectual and social aloofness were deemed necessary. It would greatly impair the efficiency and greatly multiply the discomfort of the missionary in the field.

Similarly, though naturally much less in degree, may a policy of mutual conference between foreign mission boards be helpful. We feel not the slightest aversion to these, and we believe that Churchmen would unanimously recognize their value, if the limitations of their possibility for good were also unanimously recognized.

But the inevitable fact that the question of perspective between preaching and sacraments, and the question of the valid administration of the latter, are bound to arise from the time the first convert be made, makes it, in our judgment, exceedingly necessary that all forms of "entangling alliances" be scrupulously avoided from the very first. For if these be accepted at the outset, in the impression that so long as the mere preaching stage of a mission lasts there is much more in common than there is to separate missionaries, and therefore some joint agreement as to formal relations may safely be made, it is perfectly certain that disaster lies ahead, when there shall be groups of converts, and when disruption and inevitable bad feeling will produce far more harm than enough to counteract the initial pleasure of harmlessly working together. This has repeatedly been shown. Friendly relations in China led to the compromising character of the Shanghai Conference, which proposed to create a "Chinese Church." And it has happened again in East Africa, where the compromising proposals of the Kikuyu Conference have led to a distinct breach among our missions, and one Bishop proposes to send two Bishops half-way across the globe to submit to an ecclesiastical trial. We are not now discussing the respective wisdom of the action of any of the Bishops involved. Let it be assumed, with both the *Church Times* and the *Guardian,* which have had much better opportunities to study the facts than we have, that the Bishop of Zanzibar, who has strongly criticized his brother Bishops in East Africa and has threatened to present them for trial, has been unwise in his mode of procedure. Much more important is the undoubted fact that no gloss between missionaries in an isolated and unfriendly part of the globe can weld into one, missions that must ultimately face the practical question of the administration of the sacraments to converts. To pretend a unity that ignores that question is only to emulate the ostrich. Sometime the force of events will compel the head to be lifted out of the sand and the real condition to be recognized. So long as the Christian world is divided over the fundamental questions of administration of the sacraments, that long absolute autonomy, free from limiting alliances of any sort whatever, must, in our judgment, be the invariable policy of our own Church missions. We understand that this question will shortly be faced in Japan, where some sort of merger, or alliance, or federation, however limited in its aspect, will be considered by the *Nippon Sei Kokwai,* which includes our own mission. We earnestly hope that sentimental considerations will not be allowed to govern in this issue; and we trust that Japanese Churchmen will fully recognize that the adoption of any sort of "entangling alliance" between their national organization and the missions of other religous bodies will almost certainly involve the withdrawal of the American dioceses from the *Sei Kokwai.* Having formally considered and refused a policy of Federation at home, the governing body of the American Church could not possibly recognize a right on behalf of one of its missions to reverse the decision of the parent body for itself, and the missionaries sent out by the American Church are still subject to the discipline of the Church that sends them. We shall hope that the *Nippon Sei Kokwai* will see the necessity for carefully preserving its own full autonomy on the merits of the question; but the complication with the American Church that would be involved in the event of any formal federation or alliance would, from every point of view, be regrettable in the extreme.

AND THIS leads directly to our conclusion.

Coöperation between Christian *people* is perfectly feasible, wherever it is attempted, for common purposes, on informal grounds that do not involve formal alliances or the affirmation of new dogmas.

Coöperation between organized Christian *bodies* is much more difficult; and where it tends toward limiting autonomy, toward the requirement of new dogmatic platforms, or toward permanent federations, it is outside the realm of practical policies for Churchmen.

Practical men, who wish to accomplish real results, will inevitably, therefore, seek to promote the former sort of coöperation, in which there is promise of much success. If there will yet remain theorists, willing to risk the disruption of the Church for the sake of obtaining a closer bond of union *on paper,* that in fact will be no union at all, we cannot feel that they will long be an important element in the councils of the Church.

The Community Christmas Tree

WITH marvellous rapidity the Community Christmas Tree, first established in Boston Common, has spread throughout our American cities and towns. One would not say that it means that the world has suddenly put on the real Christian spirit and is prepared to fall down and worship the Incarnate God. But it does mean two things, both of them good.

It means that to some extent, varying in degrees according to spiritual perception, our whole people are now openly and publicly celebrating the birthday of Jesus Christ; and though

many of them do not intellectually accept Him as Lord and Saviour, they do yet testify to the unique moral greatness of One whose moral greatness was not earth-born but was that of the Son of God.

And it means a revival by the whole people of the pre-Reformation association of religion with joyousness and rejoicing, which was interrupted by Puritan sternness, and which, natural to humanity though it must be, has only now again come to be naturally practised.

Our Saxon forefathers, whether of England, of Germany, or of the Low Countries, kept the Church's feasts as days of open joyfulness. More latterly religion was associated with anything but that. Now, again, the old association is revived; and devoid of intentional religion though much of the celebration be, it does yet bear witness to the joyful character of the Church's feasts. It testifies to the reality of the appeal of the Christian religion to human life.

Trouble in the Copper Country

WHAT is happening in the Michigan copper country?

Three "strike-breakers" were shot and killed while in their beds; yet nobody appears to have shot them.

An automobile containing three women was shot at at close range. Two attempts have been made to dynamite trains. A deputy sheriff was killed. But nobody did any of these things.

A cry of "Fire!" produced the panic that sent scores of little children to their death; yet nobody uttered the cry.

The agitator Moyer was shot in the back and the physicians who examined him say that his whole body is covered with bruises; yet nobody laid violent hands upon him, nor heard a shot, nor saw a riot.

What is happening up there?

It means something when family after family, with entire unanimity, refuses to accept the money that has been raised for their relief. What is happening?

We have had an abundance of explanations from both sides, each of which fails to attempt the slightest justice to the other. We are tired of these. We have a right to know why law cannot prevail and peace be established after more than six months of trouble.

Moyer ought to have been protected. So ought those who have been killed. One cannot preach violence without sometime finding that somebody will take him at his word.

Miners have a right to organize. That right cannot be denied them.

Organizations that stand for violence, or whose officers intentionally promote violence or disorder, cannot be tolerated in a civilized community.

These are all axioms. Employers and employees must be made to accept each of them. It is useless for one party to cry out hysterically for the one or the other of these alone. Red-type headings across the face of a paper do not solve problems. The two principles must be recognized together by both parties, and if they are not, it is the duty of the state to intervene, enforce both of them, and maintain order. If the state cannot do that, a condition of civil war exists and the United States army must be employed to put down the rebellion.

But after all is said, the two fundamental principles must be accepted.

What is happening in the copper country? Could not the Social Service Commission of the diocese of Marquette find out and let us know? That is what Social Service Commissions are for.

ANSWERS TO CORRESPONDENTS

SACRAMENTAL PROTESTANT.—(1) Lent is commonly held to terminate with the first vespers of Easter on the eve of the feast.—(2) "Solemn," in ecclesiastical parlance, denotes especial dignity and ceremony in rendering an office or a rite. A "solemn" *Te Deum* is rendered as a distinct act of worship apart from its place in Morning Prayer. It may be sung to any music, and in its ceremony, the choir and clergy may gather before the altar, all standing and facing it.—(3) The antiphons are brief verses, generally from the psalms, sung in the offices for the canonical hours and in the older liturgies. We know of no published list of them apart from the office books and liturgies containing them.—(4) The biretta and the college cap or "mortar-board" are modern evolutions of a cap worn partly as a mark of dignity and partly for protection from drafts in outdoor functions and, in the case of the former, in unheated churches. Any directions for the use of the biretta in Anglican services are adapted from modern continental usage, and are of rather questionable value.—(5) We know of no American branch of the society.—(6) Each religious order has its own rules and manner of life, though based on common principles. We cannot describe the differences between them.

X. Y. Z.—(1) We have heard of no American edition or importation of *Father Ralph*.—(2) The "Clerica" is a social club of wives of the clergy in Chicago.

H. H. L.—It is impossible to state the total number of Anglican communicants, since the English statistical figures are not gathered on that basis.

THE RECOVERED WORD

FOR THE SECOND SUNDAY AFTER CHRISTMAS

A VERY old legend ascribed King Solomon's power to a ring upon which was inscribed the incommunicable Name of God. Solomon's wisdom has been a tradition among the people of the East; and there are many stories told of his mastery over the forces of nature, his control of spirits, and his learning in the sciences and arts. He is supposed to have known the Name of God, that might be uttered by the High Priest only once each year, and then only within the Holy of Holies, into which he alone might enter. Through the misfortunes of war and the captivity and the scattering of the tribes, the Word was lost, as the Hebrew language contained no vowels by which the pronunciation could be transmitted in writing; and the Name Jehovah, or Jahveh, is merely an effort to give sound to the Hebrew consonants in a connected order.

There were, however, in St. Paul's day, scholars who preserved much of the ancient wisdom of the Jews; but it was taught under the symbolism of tales that were often fantastic and, on the surface, improbable. St. Paul was a deep student of all the wisdom and learning of his day, and an enthusiast in the sect, or order, of the Pharisees, to which he belonged. His Epistles easily show how thorough a scholar he was; and the Book of the Acts of the Apostles gives us a clear vision of his pride.

How striking, then, are his words in the second chapter of his first Epistle to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and Him crucified." He surrendered all that he had known to the superior knowledge of Jesus Christ. He found in Him the Truth, the Way, and the Life. Henceforth it was his work in the world to lift up Jesus that all men might be drawn unto Him; and he, once the narrow sectarian, became apostle not to his own people only, but to all men, everywhere.

St. John the Divine must, likewise, have been a man of learning. He was still young when our Lord ascended; and he lived to a fulness of years that may have been spent in study. His phraseology indicates a familiarity with the philosophies of his day; and his writings seem addressed particularly to men who were versed in current doctrines. The opening words of the Gospel attributed to his pen are striking also: "In the beginning was the Logos." Now "Logos" means "word," or "wisdom"; and St. John declares the Logos to be Jesus Christ. Again, in Revelation he declares that Christ is the First and the Last, Alpha and Omega, the Beginning and the End.

"He was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." And, to-day, men are seeking wisdom and light and perceiving neither. 'Isms, 'osophies, and 'ologies claim men's attention on every hand, while the Word is pleading with them for a hearing. That which was lost is found again; and with boldness we may enter the holiest place, whither our High Priest has gone before, and ourselves utter the Name and plead it before the mercy seat.

And why do we seek knowledge and learning and wisdom, unless by them we hope to gain peace and happiness, which are the fruits of salvation? But there is none other Name given under heaven whereby we may be saved but the Name of Jesus. His Name is the lost Word recovered, the Word of wisdom and power. By Him have come all the better things of life; for without Him was not anything made that was made. It is impossible to dissociate our ideals and His Gospel. Every noble thought and sentiment taught among men, under whatever system or school, is familiar to the student of Christ's teachings. Man may not add to or take away from the sayings written in the book of His revelation. Men may explain, develop, make applications, correlate, and adapt to peculiar conditions; but none can add to the truth which is in Christ Jesus. *He* is the Word; and the Word was made flesh and dwelt among us.

R. DE O.

DEFENSE OF THE BISHOP OF UGANDA

The Church Committed to Nothing by the Kikuyu Conference

SOUTHWARK CONFERENCE WOULD RECONSIDER RELATIONS BETWEEN CHURCH AND STATE

Men's Society Would Stimulate Men's Retreats

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, December 16, 1913

THE Bishop of Uganda (Dr. Willis) has published through Messrs. Longmans, Green & Co. a statement relative to the Kikuyu Conference, which is probably meant to be a reply to the Bishop of Zanzibar's "Open Letter" to the Bishop of St. Albans. Therein he makes an attempt to justify himself from the well-known Protestant Evangelical standpoint. Nothing has, however, he says, been *"settled."* The printed memorandum in which are embodied the resolutions of the Conference is headed *"Proposed* Scheme of Federation." From the first it had been clearly understood that none of the signatories claimed any power to decide: "The utmost that has been done has been to submit to the authorities concerned what have seemed to the missionaries in conference to be feasible proposals in the direction of united action. *No Church and no Society stands committed;* the whole scheme is still *sub judice."*

The committee of the C. M. S. on the subject of Christian union in the mission field have passed a resolution in which they commit their society as follows to the Kikuyu Conference:

"The committee understand that at the United Missionary Conference held at Kikuyu in June last there was no intention to take any steps involving alteration of the present ecclesiastical status of the missions and nascent Churches in the field, but only such steps as the missions concerned might rightly take with any necessary sanction upon the part of the Church authorities.

"Recognizing that there are certain issues involved which primarily concern the Church authorities and which are not, at least at present, matters for consideration by this committee, and without necessarily assenting to the details, and the wording of the proposed scheme, the committee whole-heartedly sympathize with the Bishops of Mombasa and Uganda and their brethren in their desire for fuller coöperation and advance along the pathway towards such reunion as may eventually be according to God's purpose."

It is announced in the *Times* newspaper that an important deputation from religious bodies in the United States will arrive here in January to secure the coöperation of the Dissenting bodies of this country in the suggested World Conference on Faith and Order.

The Southwark Diocesan Conference has unanimously adopted the following noteworthy resolution:

Relation of Church and State

"That this Conference, holding that there is in principle no inconsistency between a national recognition of religion and the spiritual independence of the Church, heartily endorses the proposal that the Archbishops of Canterbury and York should appoint a committee to inquire what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual autonomy of the Church as well as of the national recognition of religion."

The Bishop of Southwark said he was thankful that the whole question of "Establishment" was being lifted by Church people to a higher plane. They had emancipated themselves from a good many of the "materialistic reasons" that led them in the past to cling to "establishment." Their contention now was that with this spiritual freedom they could do their work better and in a way that would make for the well being of the English people.

The Birmingham Diocesan Conference has formally expressed itself against any extension of the grounds of divorce as "injurious to the moral and social welfare of the nation and inconsistent with the teaching of Christ," and affirming the principle that all Church people are under the obligation to observe the law of the Church in regard to marriage.

Opposed to Divorce

The Bishop of Oxford writes to his diocese in regard to the two memorials recently addressed to the Archbishops from Oxford and Cambridge asking for a change in the question in the Ordination service to the Deacons touching their belief in the Holy Scriptures. For his own part the Bishop thinks the best course is to leave the question as it stands, but to add words which would indicate the purpose of Scriptural inspiration: thus, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments as conveying to us the Word of God, the message of eternal life in Christ Jesus?"

Change in the Ordinal

At the recent Council meeting of the Church of England Men's Society the Archbishop of York, the president, spoke as follows on the subject of Men's Retreats:

Need of Men's Retreats

"We need in our movement not only men of goodwill but also men of conviction, men of vision, and men of fire. We have had our era of great meetings; they were very remarkable, very stimulating, and a very striking proof of the readiness of the great mass of Englishmen to respond to the plea of religion. We have had, and are having increasingly, our prayer meetings. My own impression is that the most remarkable work that is going on at the present time in the Men's Society is the development of the spirit of prayer. Now I venture to think that the greatest need is of men who have gone very deep and have seen things very clearly, of men who have come out of a retreat of the soul with God with a fresh spirit of zeal, self-sacrifice, and love. If we could only get an increasing number of men of that kind, filled with the right spirit and with their eyes enlightened and purged by the right vision, I think that there is no limit to what we could do with the Men's Society. In this hurrying and restless time many are feeling a desire to be still and to know God, and I believe that it is by the leading of God that our movement has been led to see that it must take its part within this deeper movement. I hope, however, that as a Men's Society we shall not at first strike out any separate path of our own; rather I hope that we may inquire and find out who are our comrades in this matter and get alongside them, and, if possible, work together with them. There is, however, one thing that we can do, and I am very anxious to emphasize it: it is that from the first we shall make up our minds to lift this matter of Retreats altogether out of what is called the 'party atmosphere.'" They must allow for a great variety of arrangements suitable to men of different types and kinds. In the meantime let them coöperate with all who are promoting the supply of retreats for men and encourage a demand for them among their own members.

The Council passed a resolution requesting the executive committee to consider how best the C. E. M. S. "can use and extend retreats for the deepening of the spiritual life."

In consequence of this decision of the Council of the C. E. M. S. to consider the best means of deepening the spiritual life of the members of the society, the Eastbourne Federation resolved to hold a devotional service instead of the usual annual service with sermon. It was conducted at Eastbourne by Canon Alexander of St. Paul's, and consisted of three addresses, prayers, hymns, with brief intervals for meditation. The service was attended by between two and three hundred men representative of practically all the parishes in Eastbourne and the neighborhood.

As a conclusion to a parochial mission just held at St. Mary's, the parish church of Portsea (Portsmouth), there was a celebration of the Holy Eucharist at 5 o'clock in the morning, the hour being thus early in order that artisans might be present. The celebrant was assisted in the administration of the Blessed Sacrament by about twenty-five other priests. There were just one thousand communicants, mostly manual workers, and for the purpose of Holy Communion there were temporary altar rails down a great part of the long nave of the church.

A Mission at Portsea

The Precentor of Lincoln, Canon Wakeford, wrote in the November number of the *Minster Gazette* that they were not satisfied with the service in the nave at 6:30 on Sunday evenings; it needed serious reformation. This service, it was pointed out, differed in character entirely from the Cathedral services proper; they were holding a service in which all present ought to take part: "In this service we do not seek refined effects of harmonized music, we desire rather to evoke a great volume of plain, rhythmic song in unison." For two months past an appeal had been made to men asking them to join a men's choir for leading in unison singing. It was hoped that those who had joined would give the whole congregation a strong and true lead. The new method was to begin on Advent Sunday, November 30th. The service in the nave was to be begun by the priest in the natural voice; the first note of the choral service to be given by the organ with the phrase, "O Lord, open Thou our lips," and the sung parts to end at the Third Collect. All that preceded the first organ note and all that followed the Third Collect to be said clearly and audibly by the priest in the natural voice. And the whole congregation should join in the Confession and the Lord's Prayer in the natural voice. All present were asked to sing and make the service "a real act of praise and prayer."

Affairs at Lincoln Minster

J. G. HALL.

CHRISTMAS IN NEW YORK

Inclement Weather Affects Church Attendance and Outdoor Celebrations

HOMELESS MEN ATTEND SERVICE AT 3 A.M.

New York Office of The Living Church
37 East 28th St.
New York, December 30, 1913

CHRISTMAS DAY, 1913, will long be remembered by New Yorkers and residents of northern New Jersey and Long Island. It was a cloudy morning with a moisture-laden atmosphere, which seriously affected Church attendance. It began to rain heavily in the afternoon, and toward evening a great storm of wind and rain broke over the city, and occasioned a heavy loss of property on the upper coast of New Jersey, with loss of human lives in several places.

Elaborate plans had been made for outdoor celebrations around municipal Christmas trees in a number of communities. Hardly anything on the programmes could be carried out except the playing of selections by brass bands and the ringing of church bells. These notes of Christmas cheer battled with the noise of the storm, but the conflict was most unequal.

On Christmas Eve the weather was kindly, so the singers and trumpeters at Madison Square performed their alloted parts—"Silent Night" and other Christmas music. "Municipal trees" were set up and decorated in several parts of the city. The celebrations were favored with propitious weather on Saturday and Sunday evenings. It would be impossible to estimate the evidential value of the sights and the sounds of these outdoor Christmas festivities to those who once appreciated that the Feast of the Nativity is the Birthday of the world's Redeemer, and in later years forgot the lessons and duties of Christian childhood.

At the Cathedral, at Trinity Church and the chapels of the parish, and in some other churches, the usual Christmas Eve observances were well attended.

At St. Paul's Chapel an invitation had been sent out by the All Night mission, through the kindness of the vicar, the Rev. William Montague Geer, for homeless men to attend the "Night-Workers' Service" on Christmas at 3 A.M. Such a gathering, assembled in consequence, has no precedent. There were fourteen hundred in the congregation, twelve hundred of whom were homeless men. This old, stately building, in which both General Washington and Governor Clinton worshipped a century and more ago, was crowded to its fullest capacity, floor and galleries, and many standing at the rear. It was something beyond description to see such a congregation and to hear the singing of this body of men. One can say that for a few moments at least, although homeless, penniless, hungry, and in some instances in need of sufficient clothes to cover their bodies, these men forgot their misery and trouble, to sing praises to the birth of Christ. They were made to feel that there were none of them too far down to be refused admission to God's House. It was remarked that many present seemed to have been out of employment but a short time; probably owing to the recent shutting down of many mills and factories throughout the country. A sermon was preached by the vicar, and keen interest was shown by those present. At the close of the service the congregation passed out in line, each receiving from the clergy a Christmas card and greetings of the season. In the vestibule was a Manger which they viewed with interest and respect.

In front of the church the homeless men formed a line, then marched to a restaurant where Mr. Dudley Tyng Upjohn, President of the All Night mission, had arranged for a Christmas breakfast.

The All Night mission, now in the third year of its career of service as a shelter for homeless men, has sheltered over seventy-five thousand men, fed over forty-five thousand, and helped over seven thousand to a new start in life. Its workers make many visits to prisons and hospitals. It is always open, night and day, to welcome the homeless man. All workers are volunteers serving without salary.

At St. Paul's Chapel on Christmas Eve also there was a notable noon service. The choir moved through the churchyard singing "Hark, the Herald Angels Sing." Arriving at the Broadway entrance, the choir and the attending crowd were called to attention by a bugler, while the "Adeste Fideles" was sung, bidding all the "faithful, joyful, and triumphant," begin their Christmas devotions. The procession then entered the church and, after a carol service, led the way to a manger in the west vestibule, where the scene of the Child and His mother, in the midst of the shepherds and cattle and the adoring magi, was depicted.

Later in the afternoon several hundred small children with their choir were led through the aisles of banners and evergreens at old Trinity Church by two trumpeters. After a brief service the children again formed in marching order and proceeded to a manger similar to that at St. Paul's, singing as they went the carol, "Once in Royal David's City."

On Christmas morning, shortly after 9 o'clock a long procession of children and parishioners moved from the chapel of the Intercession, Broadway and West 158th street, with banners and trumpets, to Trinity Cemetery, at Broadway and 155th street, where Clement C. Moore, author of "'Twas the Night Before Christmas," lies buried. A fresh wreath was placed over the grave while the procession sang carols.

The published programmes in the daily papers would indicate that the Birthday of Christ was more generally observed in churches and chapels by religious services and appropriate music than ever before. In many places the programmes for Christmas Day were repeated on the following Sunday, and sermons appropriate to the season were preached.

Meeting for Young Women

A mass meeting for young women will be held on Sunday, January 11th, at 3:30 in the New Synod Hall in the interest of missions, and young women from all parts of the city and diocese are invited to attend. The speakers will be Bishop Greer, the Rev. Howard C. Robbins, and Mr. George Wharton Pepper.

MISSIONARY BULLETIN FOR DECEMBER

NEW YORK, December 16, 1913.

FROM the bottom of our hearts we say, A Merry Christmas and A Happy New Year to all mankind.

This has been a most wonderful year for the Church and her mission. Such abundant outpourings of means to carry on her work, and for increasing it, could not have been possible unless the Holy Spirit had taken possession of her heart. It has been also a most wonderful year for the uplift and good of mankind. Such abundant outpourings of means for the common weal never before have been known, and these offerings could not have been possible unless the Holy Spirit had also taken possession of the hearts of the contributors, whether they all were confessed Christians or not. The love and devotion of those who have made these gifts possible, and the loyalty and example of their lives are an inspiration to all the world; and we render our whole gratitude to our Heavenly Father for His infinite goodness.

As to our own internal affairs, have we not cause for thankfulness also, for, in this our day, many, many consecrated souls offer their lives for service in His pastures? And rarely does the Board feel compelled to refuse the appeal, and then only for lack of means. The world is very picturesque, and friendly hands are everywhere stretched out to welcome the Messenger of God.

In the receipts for the Apportionment for the past three months, while there is a slight falling off in the contributions from those of a year ago, we feel no discouragement by the fact. That great United Offering, so recently made, is largely responsible for this, and it is not to be wondered at. On the other hand, the parish offerings have increased by a little over $2,000. This we believe is a most hopeful sign, for we are convinced it largely comes from many small contributions. As the weeks and months will pass by, we will need the large contributions, and many of them; but we long for every soul to realize that unless each makes his offering, whether it be large or small, the dear Church, which we all love so well, will fail of meeting her highest privilege:

Amount received to December 1, 1913		$69,266.04
Amount received to December 1, 1912		74,602.72
Decrease		$ 5,336.68
Contributing Parishes, 1913	1,073	
Contributing Parishes, 1912	1,206	
Decrease	133	
Parishes completing Apportionment, 1913	33	
Parishes completing Apportionment, 1912	29	
Increase	4	

Very truly yours,
GEORGE GORDON KING, *Treasurer.*

GET NOT your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that soul who has made you a present of his own.—*Socrates.*

CHRISTMAS IN PHILADELPHIA

Choir Greetings, Service for Employees of Publishing House, City Mission Gifts

LITANY DESK RECEIVED AT ST. PETERS, GERMANTOWN

The Living Church News Bureau
Philadelphia, December 30, 1913

FOLLOWING the custom of many rural parishes in England, the choir of the Church of the Advent, Kenneth square, sang hymns and carols early on Christmas morn. They were kindly greeted at the many houses before which they sang, and by many, offerings were made toward the organ fund of the parish. This custom has prevailed in this parish for several years, so that the residents of the borough expect the choir each Christmas morning and delight to hear the songs of praise and call to holy service to His honor, who came in great humility to seek and save the lost.

The Curtis Publishing Company of this city furnished a Christmas service for its employees on Monday, December 22nd. The employees were permitted to attend in relays. The service lasted about two hours. The choir of St. Luke and the Epiphany, vested, assisted by members of the Philadelphia Orchestra, furnished the music for the service.

The Philadelphia City Missions made happy several thousand souls at Christmas time. From their rooms and through the Galilee mission they distributed more than two thousand dinners. In addition to this, under the direction of the Rev. A. L. Millett, a festival and service for the inmates of Blockley almshouse was furnished by the City Mission. Old St. Paul's Club, a successful work among inebriates, was given a dinner at a restaurant. The lines of this mission are continually being extended. The parishes in the city are coming into closer contact with the Mission and they are becoming mutually helpful.

Consecration of a Litany Desk

On the Second Sunday in Advent, the Bishop of the diocese blessed, at St. Peter's Church, Germantown (the Rev. Stewart P. Keeling, rector), a litany desk, donated by relatives as a memorial to Miss Matilda Jefferies. The desk, which is the work of John Barber, who executed the choir stalls in the Cathedral of St. John the Divine, is of quartered oak, handsomely carved, and bears the following inscription graven upon the wood:

"To the Glory of God and in loving memory of Matilda Jefferies, born August 8, 1835, entered into rest November 6, 1910, in the communion of the Catholic Church; in the confidence of a certain Faith; and in perfect charity with the world."

Miss Jefferies was born in Lancaster, Pa., and was baptized and confirmed in old St. James' Church, of which her father, Thomas Jefferies, was warden and vestryman for many years, covering the entire rectorates of Dr. Samuel Bowman, afterward Assistant Bishop of Pennsylvania, and Dr. William Augustus Muhlenberg. Colonel Joseph Jefferies, who took a prominent part in the American Revolution, was her great-grandfather. Upon her removal to Philadelphia, about twenty years ago, Miss Jefferies became a communicant of St. Peter's Church, Germantown, where she was a constant and devout worshipper until her death. This litany desk is the first memorial gift to be passed upon by the diocesan commission on church building, which was created by the last diocesan convention.

Mission Study Classes

The Junior Auxiliary of the diocese will form a number of mission study classes throughout the diocese during the Epiphany season. A call has been made for each parish to send two delegates to the class in the section of the city in which that parish is situated. These delegates are expected to return to their own parishes and teach classes there during Lent. The object of this work is to train girls primarily to do mission work.

Institution of a Priest

On the Feast of the Circumcision Bishop Rhinelander will institute the Rev. Elliot White into the rectorship of St. Mark's Church. The service will begin at 9:30 A.M. The Rev. Dr. Floyd W. Tomkins will be the preacher.

WE HAVE so long associated the cross with the idea of sacrifice that we overlook its value as a symbol of service. This it is, however, and thus it may be used if only it is clear that the basis of the truest service is sacrifice. Jesus gave his life for the world, and this was the greatest possible service that he could have rendered mankind. Sacrifice may be regarded as an end in itself. When it is so considered it fails to claim for itself a source of power that belongs to it by native right. All true self-dedication is for an end, which is the betterment of the world. Sacrifice is justified by the fact that through it something is done for the life of others. Jesus made the cross the symbol of the serving life.—*The Advance.*

CHRISTMAS IN CHICAGO

Municipal Christmas Tree Draws a Hundred Thousand People

OTHER LATE NEWS OF CITY AND DIOCESE

The Living Church News Bureau
Chicago, December 30, 1913

CHRISTMAS Eve in Chicago was one of the darkest days of the winter, with thick fog and heavy clouds. Lights were needed in offices and residences by the early afternoon, and the threatening weather continued throughout the night and also through the morning of Christmas Day. The temperature was mild, but it became colder and windy by the evening of Christmas Day. The Christmas snow-storm which visited so many portions of the surrounding country did not reach Chicago. A slight snow-fall a few days previous reminded us, however, that it was December and not the latter part of October!

Great throngs of people flocked to the Lake Front to see the "Municipal Christmas Tree" lighted up, at 6 o'clock on Christmas Eve. It is estimated that 100,000 persons crowded Grant Park around the tree. This included some 30,000 children who had received tickets, largely through various churches. The thick clouds over-hanging the city, lent, if anything, a reinforcing background to the illumination of the tree.

Data concerning the different parish festivals is not at hand at this writing, to any great extent. St. Bartholomew's reports 280 communicants, an increase over last year, and an offering of about $800 for parochial purposes. There were about 280 communicants at the Church of the Epiphany, with an offering of about $500. At Christ Church, Woodlawn, there were about 450 communicants and an offering for the building fund of some $900.

From all accounts, the out-pouring of Christmas good cheer for the poor and the unfortunate has been even more liberal this year than ever. Not only the parishes and the numerous charitable organizations of the city aided this good work, but the social clubs with headquarters on Michigan avenue gave larger quantities than last year of food and clothing and coal, coöperating to some extent with the diocesan institutions working among the poor.

Here and there a carol service or a children's festival was scheduled even before Christmas Eve, but for the most part the opening services of Christmas-tide were held on the afternoon of Christmas Eve. Among the parishes where the Midnight Eucharist was celebrated, were the following: St. Bartholomew's, Chicago; Grace Church, Oak Park; St. Luke's, Evanston; St. Paul's, Kenwood; the Church of the Redeemer, Chicago; All Saints', Ravenswood, and the mission of St. John the Evangelist, Rees and Vine streets, Chicago.

Among the parochial Christmas gifts received were new chancel furniture at St. Alban's, and a handsome set of the six office lights at Calvary, Chicago. Incense was used at more celebrations than ever before, this year. The number of parishes observing the great festivals by more or less use of incense is steadily increasing in Chicago. With some it is confined to the children's services.

Several choirs devoted parts of Christmas Eve to carol-singing, visiting the homes of "shut-in" parishioners, or various public and charitable institutions and hospitals. The choir of the Church of the Atonement thus went to nearly a dozen homes of parishioners who were ill or convalescent, and the St. Cecilia choir of the Church of the Redeemer, went to the Home for Incurables on the afternoon of the Fourth Sunday in Advent, and gave a carol service at the Evensong appointment of the city missionary.

Carol services in the churches are increasing as a feature of Christmas-tide worship, and these are proving very popular. In some cases they were preceded by "Twilight Organ Recitals" of Christmas music, played for a half hour or so before the beginning of Evensong, in darkened or but dimly lighted churches, the recital merging, amid the turning on of all the lights, into Evensong and its processional. Most of these carol services were held this year on the Sunday after Christmas. The diocesan institution which has for years received special donations for its larder at Christmas is St. Mary's Home for Girls, and many of the local branches of the Woman's Auxiliary remembered the Home this year with generous bounty.

The custom of making a special Christmas offering is growing in Chicago, though in but few instances are these offerings at all comparable in size with the Easter offerings. They are

usually devoted to parish purposes, though this year the Church of the Holy Spirit, Lake Forest (the Rev. J. H. Edwards, rector), has prospered so in its income for parochial purposes since pew rents were abolished (within the current year), that it was able to devote its entire Christmas offering to three of our diocesan institutions, namely, St. Mary's Home for Girls, the Chicago Home for Boys, and the Church Home for Aged Persons. The income has increased ninety per cent. for parish support, since pledges and free seats took the place of pew rents.

Plans to Raise Large Sum

The Building Fund committee of the new Church Home for Aged Persons held an important meeting at the City Club, at luncheon on December 23rd, and carefully considered several different methods of work. The committee is very much encouraged by the interest being taken generally in this extensive undertaking of raising $100,000, and the project of extending the present vigorous campaign systematically soon after Christmas was thoroughly discussed. The conviction is growing, we understand, among leading business men in Chicago, that "times" will soon be thrivingly good, throughout the city and country generally. This Building Fund committee is under the chairmanship of Mr. Isham Randolph. It consists mainly of laymen. The recent bazaar given at St. Paul's parish house, Kenwood, for this building fund realized nearly $2,000.

Influence of the Federation

Though the Church has no organic connection with the movement known as the Federation of Churches, yet this movement is accomplishing considerable work among the various Protestant communions in Chicago, and some of its findings are of value to Church people as well as to the members of the Federation. The executive committee of the Federation is called "The Chicago Church Federation Council," and its secretary is Dr. W. B. Millard, whose office is at the Central Y. M. C. A. building, 19 South La Salle street. One of the difficulties of being benevolent in our great cities, these days, arises from lack of information concerning the status of organizations soliciting contributions. In order to help in clearing up some of these difficulties, this Federation Council has entered into an agreement with the Subscriptions Investigating committee of the Chicago Association of Commerce, by which the Council will investigate the status of religious organizations working among Chicago's poor, or among unattached people, and undenominational in their character. The Council has thus far investigated and endorsed the following: The Gideons; the Kirkland Mission, 122 South Halsted street; the Sunday Evening Club; the Pacific Garden Mission, 67 West Van Buren street. Subscriptions are often solicited for some or all of these from our Church people.

Mrs. Young is Reëlected

On Christmas Eve the Chicago papers announced that the Board of Education had met the day before and had taken action which resulted in the election of Mrs. Ella Flagg Young to the position of Superintendent of Schools. Whether Mrs. Young will accept or not is not known at this writing. Dean Sumner was present at this important meeting, and voted, of course, to reinstate Mrs. Young. Church people in Chicago in common with the entire city have taken keen interest in this whole affair. The situation is tense with factional conflict, which is deplorable.

Church Attendance Campaign

Considerable talk has been circulating in the Chicago papers about a plan to organize an "Every-Man-in-Church-Sunday" for all Chicago, early in the New Year. Bishop Anderson has expressed himself as being in favor of the plan. The details have not been definitely agreed upon at this writing.

A Ban on the "Tango"

It may be of interest to some whose parish house regulations are struggling with the "tango" to know that the Young People's Dancing Club of St. Bartholomew's parish is having a most successful series of dances, with crowded attendance, and not the slightest vestige of a "tango" step has been allowed at any meeting of the club. There are a number of parishes in Chicago whose experience this winter is parallel to that of St. Bartholomew's.

A New Church Opened

On the First Sunday after Christmas, the new St. Mary's Church, Park Ridge (the Rev. Charles D. Atwell, rector), was formally opened, and a large number of guests from outside the parish were invited. In addition to the Holy Eucharist at 7:30 A. M. and Morning Prayer at 10, there was a celebration of the Holy Eucharist at 10:30 with a sermon by Bishop Anderson, and at 7:30 Choral Evensong followed, the preacher being the Rev. George Craig Stewart. The church is a handsome one, and is a welcome addition to the growing list of new suburban churches in this diocese.

TERTIUS.

IT IS one of the severest tests of friendship to tell your friend his faults. If you are angry with a man, or hate him, it is not hard to go to him and stab him with words; but so to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words—that is friendship. But few have such friends. Our enemies usually teach us what we are, at the point of the sword.—*Beecher.*

THE DYNAMITE OF THE SACRAMENTS

BY THE REV. BERNARD IDDINGS BELL

WHATEVER theoretical differences there may be between Catholicism and Protestantism, there is this one, great, practical difference between them, that Catholicism believes in the Sacraments as real, vital, and necessary things; and Protestantism believes in them as figurative ceremonies whose sole intent is to remind their participants of certain truths. The Catholic believes that in the Sacraments man and God come into mutual contact. Catholics may differ as to their explanations of how such contacts come to be, but they agree in maintaining the reality of those contacts. Periodically, so Catholics assert, they come into actual and real contact with God. In Baptism God touches the child and the child is nevermore quite the same child as he was before. In Confirmation the Holy Spirit touches the confirmed person. In the Eucharist we eat "the Bread of Heaven," and, for mystic instants at least, are at one with God. And so on through the list of the seven—and maybe more—Sacraments.

The purpose of this little paper is not to argue for or against the Catholic doctrine of the Sacraments. This magazine is presumably read by people who more or less do believe that. What the author does desire to ask is this, "Of what good are the Sacraments? What are they for?"

The answer to this question depends largely upon what one thinks the Church is for on this earth. One conception of the Church is that it is a fold let down from Heaven wherein people weary of the world may retire and be cared for, where their souls may be soothed and comforted. The other conception is the true Catholic conception, the conception of the Church Militant, the conception of the Church as an army of fighters, vowed to eternal combat in the name of Christ in opposition to those forces against which He struggled when on earth, which killed Him, but not forever; against which the armies of the heavens are arrayed. According to this conception, a child by virtue of his Baptism is vowed to a manful fight against sin, the world, and the Devil, so long as he shall live. Every member of the Church on earth is pledged, according to this idea of the Church, to fight for that ideal presented by Christ when He spoke and acted on the assumption that selfishness and godliness are inevitable and eternal enemies.

It is a strange thing to observe in our generation that there are a large number of professed Catholics who look on the Church as a haven of refuge rather than as an armory for soldiers. To such—may one not justly call them "pseudo-Catholics"—the sacraments are means whereby is administered a sort of soothing syrup of consolation from God to world-troubled men. In them men and women retire from the combat of life and luxuriate in at least an attempt to enjoy heaven on earth.

The fundamental spirit back of this sort of Catholicism is just plain selfishness, sometimes combined with high-grade cowardice. It is the religion of men who are too stupid or too lazy to face the world, and so seek to dodge the world. It is the religion corresponding to that sort of patriotism which might urge a soldier to sit down in the midst of a battle and demand a pension forthwith. It is a kind of religion which would avoid obeying Our Lord's command that those who would come after Him take up their crosses and follow Him. Christ's Cross was the means whereby He laid down His life for his fellows. For His followers to carry their crosses means just that. There are many would-be Catholics who seek to enjoy the pleasures of the Church Triumphant while living in the realm of the Church Militant. To such persons sacramental grace means sentimental selfishness.

But that is not the truly Catholic conception of religion. The true Catholic is quite content to remain in the Church Militant until it pleases God to promote him. The real Catholic seeks not, even at the Eucharist, to get out of the world. To him the mystic unions of God and man in the Sacraments are given as free gifts of strength whereby he may have the courage and virility to go out and defy the world with its plausible lies, the flesh with its seductive inducements, and the compromise-loving Devil. To such an one the Sacraments are stores of spiritual dynamite. To the altar he goes like the soldier to his magazine, to come forth and hurl new bolts at God's enemies.

Does the Church, which is the mystical body of Christ, exist for the sake of celebrating Sacraments, or do the Sacraments exist for the sake of enabling the Church to function properly in and upon the world? Manifestly the latter is the

truth. Yet there are many parishes which seem to exist almost solely for the celebrating of the mysteries. There are parishes which wax exceedingly indignant when they are asked what earthly use they are in a militant Church, assuming, as far as one can judge, that in such celebrations and administrations lies their whole usefulness. There are many individuals who use the Church Catholic for their selfish spiritual indulgence, consuming the Bread of Heaven but never digesting it and transfusing it into good red blood. Such are not Catholics. They are parasites upon the Church.

It is the people of this sort who are the true enemies of the Catholic movement in the Church, "commonly called Protestant Episcopal." What the world refuses to tolerate, what the Church itself is sickened by, is pseudo-Catholicity. Sentimental Catholicity, "other-worldly" Catholicity, empty ceremonial Catholicity, dilettant Catholicity, mush and milk Catholicity, these are the phases of the Catholic revival which have disgusted many a manly man and womanly woman with it all. When it shall be seen that Catholics, in the strength of their dynamite-like sacraments, are preëminently those who despise worldly prosperity, who denounce wickedness in high places, who repel the bribery of wealth, who not merely profess but practise brotherhood, who lead because they fear not, then and not till then shall the Catholic movement succeed.

Do Catholics believe that in the Sacraments men really touch God? Then in God's Name let their lives show it, in fearlessness, in transcendental fire, in burning love, in revolutionary zeal. "By their fruits shall ye know them."

THE ART OF SEEING

OF the majority of people it may be said, in regard to many things that appeal to their senses, that "having eyes they see not and having ears they hear not." Certain phenomena invite their attention, and they seem to see and hear that which they have been told they ought to see and hear. This curious defect of intelligence runs through all the affairs of life, from the most purely physical to the highest spiritual experiences.

A good example may be taken from traveler's stories of things seen in Switzerland. Every year we are told that tourists have visited regions where in winter the storms are so furious that rocks are piled upon the roofs to keep them from flying away. Now it is the opinion of the writer that they saw nothing of the kind. It is well to speak modestly and with some reserve concerning this matter because such eminent authorities as the *National Geographic Magazine* and an accomplished engineer like J. Hopkinson Smith have recently published statements in which the popular explanation is accepted. A little careful observation and reflection may perhaps suggest another and a better explanation. In pictures of Swiss scenery it will be seen that some buildings have shingles or tiles for roof coverings while others are covered with shocks two or three feet long. These latter roofs are weighted with stones, not to resist storms, but to save nails or spikes and labor. Many of these buildings are temporary structures in the high Alps, used only in summer, and shifted with the changing need of the herdsmen. The peasant with his axe and the stones that lie near at hand can construct his roof in a few hours without the aid of the hardware merchant, but his roof is no stronger than the well-tiled roof of his richer neighbor.

Has too much space been given to this illustration? Not if it brings into view a well-nigh universal habit of seeing things not as they are, but as they are supposed to be. Commonly this habit works no mischief, because it may make no difference whether one sees a real landscape or a mirage that looks like one. But, if the mirage leads one astray and entices him to wander in a desert when he is looking for green pastures and still waters, the result may be tragical.

There are many degrees of the defect of sight which is so common. Nobody sees everything that is visible, and many see almost nothing, except the few things that are related to their daily tasks and pleasures. An artist at a woodland festivity taunted his hearers in an afterdinner speech with their lack of appreciation of the beautiful things in the landscape, to which he said they had turned their backs, like the barbarians that they were. Some of the most evident facts of aërial perspective and the behavior of rain clouds and the sun were wrongly seen and wrongly painted by all artists until Turner and Ruskin saw things as they were, and so drew or described them that after them even a schoolgirl could point out the errors of the blind artists of the olden time. When a would-be purchaser said to Whistler of one of his paintings, "I never saw a landscape that looked like that," Whistler retorted, "Don't you wish you could?"

A jeweler wanted a few score of that seldom-seen plant, the four-leaved clover, to put into charms. Advertising his need, he was soon overwhelmed by the abundant supply. It being made worth their while to find them, boys and girls seemed to come upon them everywhere. If there were "any money in it," gorgeous and beautiful effects would be discovered in sunrises and sunsets, and in a hundred other phenomena now by the majority unnoticed. As it is, even the novelist and poets do not always know where the new moon first appears or whether it is seen in the morning or the evening.

A similar defect in sight and hearing is to be found in every department of thought and action. There are intelligent and "well-educated men," who go to church every Sunday, who will say that the Ten Commandments were given in the Sermon on the Mount; there are men who profess to be expert investigators and students, for instance, of the law of evolution, who would not recognize the most pronounced illustration of that law if they met it in the street. Most men do not yet take in the fact that it is the constant pull of the earth that makes them so tired when they walk. Jesus took a little child and set him in the midst of His disciples, and told them that this child with his relationships was a perfect illustration of the divine government; but not one creed-maker and not one theologian in a thousand has ever seen that wonderful fact for himself. The writer has been assured by credible witnesses that they heard a minister say to his Sunday school that they who were baptized were "Christ's children" and they who were not were "the Devil's pigs."

Jugglers, mind-readers, mediums, fortune-tellers, and the whole tribe of healers and miracle workers succeed by noting and taking advantage of the phenomena of every day life which escape the notice of the multitude. It is only of late that philosophers have begun to base their metaphysics upon facts observed while studying men, women, and children; even theologians have begun to observe human beings in order to get an idea of what the human nature they deal with really is. When a certain scientific man, now famous, began to study with Agassiz, he was given a fish taken out of jar, and told to report what he saw in it. The first day he reported, and Agassiz said, "Yes, you have seen something, but not much"; and so it went on for a week, Agassiz saying, "You don't see the most evident thing that is right before your eyes." One day the student said, "It is alike on both sides," and the teacher's comment was, "That is right, and now you have the basis of classification." That is the kind of training we all need, sociologists, theologians, reformers, captains of industry, proletarians, and all the rest of us; and, just in proportion to our seeing things as they are, we begin to come together and choose the things that make for peace and progress.—*The Christian Register.*

A HYMN OF PRAISE

Heart and voice we lift to Thee,
Saviour, throned in light supernal,
Where we hope Thy Face to see
And adore Thee, King Eternal.

Angels, in the courts on high,
Hymn redemption's wondrous story.
"Worthy is the Lamb," they cry,
"To receive all praise and glory."

Saints redeemed from every land
Praise the Precious Blood that bought them,
And the gracious, guiding Hand
That to bliss unending brought them.

We with them would sing Thy praise,
But, while pilgrims here remaining,
Feeble are the notes we raise,
Earth our aspirations chaining.

Thou canst make the feeble strong;
Thou canst earthly fetters sever;
Saviour, in the triumph-song,
Make us meet to join for ever.

So, when time shall be no more,
With the saints in light supernal,
On the everlasting shore,
May we praise Thee, King Eternal.

MARY ANN THOMSON.

Divorce

Condensed from a Paper by the Rt. Rev. JOHN N. McCORMICK, D.D., Bishop of Western Michigan

At the World's Purity Congress, Minneapolis

THE fact that this subject appears at all upon the programme of the World's Purity Congress is evidence, without further argument, that we regard divorce not as a thing in itself, an isolated problem, unrelated to other phenomena, but that we regard it as inevitably and utterly part and parcel of the social organism, with cause and effect values, reaching throughout the whole structure of human society. And we are right in so regarding it, because Divorce is primarily and essentially a phenomenon of the family, and the family is the recognized social unit. It is the structural cell of the social organism. A sin against the family is a sin against modern society. A rift within the lute of the family means universal discord.

Bound up within this vital integument of the family is, of necessity, the gracious, the stimulating, the awful life-fact of the child. The phrases "a childless family" and "a childless home" seem like contradictions of terms. Every biological, and every sociological, law and impulse point to children as the crown and glory of marriage. The family justifies its central position in modern social thought and activity, not so much in the relationship of man and wife, as in that of father and mother. The home is the birthplace and the breeding place of children. Society demands reasonable eugenics and reasonable education. Children have a right to be well born and well bred. The welfare of the State demands that they shall be well born and well bred. Every child has a right to a home with two parents who love each other. It is to the interest of society to promote, and to protect, such loving and, therefore, such happy homes. Modern education is based upon Horace Mann's principle, "The foundation of the commonwealth is the proper bringing up of the child."

It is against such a background as this that we must consider the question of Divorce. Divorce belongs to the domain of social pathology, because it is the diseased condition of a vital organ. Divorce is an outrage to civilized thought and feeling, because it is a crime against childhood. Divorce is a menace to the nation, because it shadows and shatters the home. Divorce is a dishonor to civilized manhood and womanhood, because it is a confession of failure, and an acknowledgment of weakness.

Essential in Divorce are the evils which destroy the stability of the family, and abridge the rights of childhood. Incidental in Divorce are many other dangerous tendencies, as for example, the deliberate effort to secure divorce by collusion or by mutual agreement, and the creation of an ignoble army of professional divorcées, and of professional divorce lawyers. Moreover, two-thirds of the divorces granted in this country are for the cause of desertion, and comparatively few divorces are contested. It would therefore seem that a large proportion of American divorces are apparently, and are in fact, separations by mutual consent. With the knowledge on both sides of the comparative freedom and ease of divorce, caution, reverence, and self-control, are broken down, and marriage becomes in effect trial-marriage.

Marriage of the really marriageable should be encouraged. The economic fear which prevents, or postpones, marriage should be remedied, and it should be made easier for young people to enter into engagement, and subsequent marriage, under the human motives of attraction and love. It is stated that there are 750,000 unmarried men and women in New York City over twenty-five years of age, of whom 350,000 are men and 400,000 women. An inviting field for genuine philanthropy is to be found, especially for churches, social settlements, and the like, in affording opportunities for young men and young women to meet under conditions which make pure and reasonable courtship possible. Then there must be the proper legal safeguarding of marriage itself as to residence, and especially as to health, remembering that the seeds of many divorces are already sown in hasty or ill-conditioned marriage, producing in time the inevitable harvest. There must be, above all, education as to the real meaning of marriage, as to its history, its values in biology and sociology, and as to its primary importance as the keystone of our civilization. The tide of public opinion must be turned away from marriages which are entered into unadvisedly or lightly, towards those which are entered into reverently, discreetly, advisedly, soberly, and in the fear of God. If we gave more attention to the problems of Marriage we should not be obliged to give so much attention to the problem of Divorce. To esteem Marriage lightly is to invite Divorce.

As to legislation and other regulatives and expedients many suggestions might be made. For example, the details of Divorce Court proceedings should, so far as possible, be withheld from newspaper publication. Judges of Divorce Courts should be induced to follow the Continental custom of bringing all possible advice and persuasion to bear upon applicants, to deter them from the final legal step, and to counsel them to think better of the matter, and once more to try to live peaceably together. It would seem that the force of the law should be directed not so much to facilitating the disruption of the family, as to remedying the evils within the family. Cruelty, neglect, non-support, desertion, should be controlled and punished, but always with the intention of preserving and protecting the family. One object of the Chicago Court of Domestic Relations is declared to be, "to make the court equally as good an agent to keep husband and wife together, and thus give children the home influence, as it has been an agent in separating them; to inaugurate a system whereby delinquent deserters may be compelled to support their wives and their children, thus forcing the one upon whom that obligation rests to perform that duty, and so relieve the charitable public of another burden"; and the work of the court is predicated "on the theory that the family is the unit around which all that is good for the individual, the city, the state, and the nation must center." Such courts now exist in New York, Boston, Detroit, and other cities, as well as in Chicago, and we may hope that their number may soon be greatly extended. "One of the most important features of this work," we are told, "is the large number of people in the incipient stage of domestic trouble, whose cases call for advice and arbitration of differences. During the year there were nine hundred and eighty interviews with husband and wife, and often with both, where a separation was imminent. These cases often require different modes of treatment; not infrequently the advice and admonition of one looked upon as being in authority seems to smooth away much of the trouble, which is often very trivial. In these cases very few ever returned for court action."

In regard to specific legislation, it is, in my judgment, more practical to work for an increasing uniformity in the laws of the several states, than for the proposition of uniformity through an amendment to the Constitution of the United States. This is the course recommended by Dr. Samuel W. Dike and other authorities, and considerable progress has already been made in this direction, especially as concerns the recommendations made by the Commissioners on Uniform State Laws, and it is likely that this progress will continue. A measure which seems worthy of immediate support is the proposition that marriages in violation of the laws of any state, which are contracted in another state, with the purpose of evading the law in one's own state, should be null and void.

In view of the complexity of the whole subject, we may cheerfully endorse the proposal to hold an International Congress on Marriage and Divorce in May, 1915, in connection with the Panama Exposition. I may conclude this section with a quotation from a recent address in which the writer says, "It seems to be assumed that our Divorce laws represent public sentiment. They do not. They are the product neither of the conscience nor of the common sense of the country. They are simply the sufferance of public carelessness, and of the inertia that dislikes to attack even a patent public evil. 'While men slept an enemy sowed tares.'" I think that this is true, and that the ordinary average American still marries in good faith, and still makes an effort to stay married. Let us help him all we can.

I have not time to discuss the canon law as to marriage and divorce, nor to go into questions of Biblical exegesis, or of ecclesiastical history and procedure. It is, I take it, an unquestioned fact that all Christian expositors, however they may in-

terpret our Lord's words in the Gospels, agree in holding that He set before men's eyes the indissolubility of marriage as the goal to which they were unceasingly to aspire. It is also generally agreed that, if our Lord's teaching makes any exception, the one exception is the re-marriage of the innocent party in a divorce on the ground of adultery (St. Matthew 19:3-12). The Roman Church, as is well known, does not recognize Divorce, but provides for exceptions only for antecedent causes, rendering the marriage subject to declaration of annulment. The Episcopal Church in this country forbids its clergy, knowingly, after due inquiry, to solemnize the marriage of any person who has been, or is, the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage, but makes the proviso that the canon shall not be held to apply to the innocent party in a divorce for adultery, provided that a period of not less than one year shall have elapsed after the granting of such divorce, and that satisfactory evidence touching the facts in the case, including a copy of the court's decree of record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the ecclesiastical authority, and such ecclesiastical authority having taken legal advice thereon, shall have declared in writing, that in his judgment the case of the applicant conforms to the requirement of the canon; and provided further, that it shall be within the discretion of any minister to decline to solemnize any marriage. Many other religious bodies have taken similar ground, and in many cities and neighborhoods the clergy have agreed that they will not officiate at the marriage of divorced persons, or at most, only at that of the innocent party in a divorce for adultery. It would seem that there might be the same working agreement among all the clergy as is proposed between the states—namely, that they will not marry any persons applying to them, not of their own parishes, who could not be married according to the law of the Church to which they belong. Of course, it is true that marriage and divorce are in this country matters of civil legislation, and that ecclesiastical discipline can be enforced only within the boundary of ecclesiastical communities. It is also evident that marriage has to do not only with Christians submissive to Church discipline, but with Jews, agnostics, theists, secularists, etc., and with merely nominal Christians. Nevertheless, the influence of the Christian Church in America is enormous, and that influence should be used with might and main for the upholding of the sanctity of marriage, the preservation of the home, the protection of the family, and, therefore, as it seems to me, for the abridgement and the ultimate abolishment of Divorce.

"As there have been two systems," it has been said, "determining the relations of husband and wife in respect to property and personal control, so also there have been throughout all history, two aspects of the institution of marriage—one in which the sensual and material element has predominated—the other, in which the spiritual and religious element has come in to give a higher and refining character to the relation." It is the aim of religion to perpetuate and to propagate this higher and refining character. The sacramental aspect of marriage is dear to the heart of the Christian. He would keep matrimony holy. He would reserve it as an honorable estate. He is not only convinced that monogamy is a natural biological fact, but he would behold in it the mystical union which is betwixt Christ and His Church. He would beseech men and women to avail themselves of the grace of God, to enable them to remain faithful and loving in their lifelong union, for better for worse, for richer for poorer, in sickness and in health, till death do them part. "A Christian marriage," says Dr. Francis Peabody, "expects to have its friction of interest, and its moments of turbulence, like a stream that has its rapids and its falls; but these incidents do not block the movement of life, and the stream of love grows deeper and more tranquil as it flows. A Christian family does not forfeit its simplicity, genuineness, and interior resources when it becomes prosperous, or find itself stripped of the essentials of happiness when it becomes poor. It has its troubles and they draw hearts together. It has its joys and they are multiplied by being shared. The pure love which creates a stable family still sanctifies multitudes of such homes set far back from the stormy agitations of the time, and in many such homes the spirit of Jesus enters from day to day as one day He came to the newly married pair at Cana, and changes the water of commonplace and prose into the wine of romance and joy." This sanctification of marriage and the family seems just now to be the dominant mission for the Christian Church. The minister of Christ must ever behold in marriage not merely a biological phenomenon, or a legal contract, but an institution of God in the time of man's innocency, and he would ever solemnize and glorify marriage by the blessing of Holy Church:

"God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen."

THE JEWEL OF LOVE (COMPASSION)

By Zoar

LET us, dear reader, friends in Christ as you and I have been these many years, begin the new year with the same prayer to our God that He will—

"Enable with perpetual light
The dullness of our blinded sight."

Oh, how we need to pray such a prayer! Not to-day only, but to-morrow, and the day after, and always, and ever, pray that our eyes may be opened to the beauty, the unspeakable beauty of divine love, the priceless jewel which so few of us have claimed for their own, with which so few adorn themselves in their daily life; the very light of heaven reflected in a human heart, even as the sunlight is reflected in a drop of water.

It is indeed a many-sided, dazzling jewel of heaven, and our reflection of it can at its best be but an imperfect one, but with God nothing shall be impossible, and if we are persistent and earnest in our New Year's prayer, we, even we, shall be filled with the same divine, compassionate love with which He has loved us; we shall be filled with tender compassion—a clear, all-pervading ray of the great jewel of love—for our poor, weak, fallen brother. Judge not and ye shall not be judged; condemn not and ye shall not be condemned for—with what measure ye mete, it shall be meted out to you. Stern words, spoken by the same mouth which taught us that God is love. Yet we forget, we judge, we condemn, we mete out that which we would deem cruelty in others to mete out to us.

This very day the appalling harshness with which we pass judgment was again made clear to me. A poor woman lying in the hospital, and because "she brought it on herself," because she became the victim of the drug which at first had been taken as a calming potion, oh! the scorn! the harshness, the impatience, the contemptuous pity of those who have known her! One and all unite in condemning her.

"I have done all I could for her, I am tired of her case," exclaimed impatiently a discouraged friend, to which One answers: I say not unto thee until seven times but until seventy times seven.

"I would not become addicted to such a habit," said another, forgetting the warning: Let him that thinketh he standeth take heed lest he fall.

"Nonsense, you must exercise your will power," says the doctor to the poor weeping patient. God save the mark; her "will-power" when a St. Paul could write: "For the good that I would I do not, but the evil which I would not, I do."

To one who has known the awful darkness of mental weakness due to intense physical pains, one who, for a while, lost even the "will-power" to live, what a hollow mockery these words seemed to be. Did harshness, impatience, coldness help one in these dark days? I pray God to forgive those who thought they did. But He alone can tell the depths of thankfulness and love which I still feel after these many years, for the then perfect stranger, who spoke the first kind word to the helpless and—in the doctors' and nurses' eyes—hopeless nervous wreck and cripple I had become.

Shall we not then begin the New Year by asking that to us may be given that great, compassionate, overflowing love, which forgives the sinner even while hating the sin, which stretches out a helping hand to the poor, weak, fallen one, that we may be the children of our Father, and may be made like unto Him, our loving, compassionate, and ever-merciful Saviour.

WITH a little more patience and a little less temper, a gentler and wiser method might be found in almost every case; and the knot that we cut by some fine, heady quarrel-scene in private life or in public affairs, by some denunciatory act against what we are pleased to call our neighbors' vices, might yet have been woven by the hand of sympathy.—*Robert Louis Stevenson.*

The Church and Present Day Aspirations for Unity

Sermon Preached at Opening of Quebec Synod by the Rev. CANON PATERSON SMYTH, B.D., Litt.D., D.C.L.

"The Church of the living God" (I. St. Tim. 3:15).

MY subject is the Church in our aspirations after unity. First the Church. For on right thoughts about the Church depend right aspirations after unity.

People say we talk too much about the Church. Perhaps so. Tactless people talk too much and too often about a good many things. But if any one considers that we think too much about the Church or put too much emphasis on the Church, or have too much enthusiasm for the Church it might be well to consider how much our Lord thought of it and how much emphasis He put on it and how much—if I may reverently say so—of deep, earnest, purposeful enthusiasm was in His heart for the Divine Society which He was founding on earth.

I am thinking of the earnest enthusiasts I have known with the eager projects for mission or temperance or housing of the poor or social service in cities. I am thinking especially of one dear old friend who shortened his life in his passionate efforts for a great noble purpose.

With all deep reverence I say that men like that suggest to me the thought of our Lord. Did you ever think of His great central enthusiasm—the special subject that seemed to bulk so prominently in His thoughts that it seemed as if everything led up to it—His great ideal for the help of humanity? For surely He had one central ideal.

It was the centre-point of all His teaching; the vision that filled up His outlook into the future of the world. It was the subject of His very first sermon. The last instructions in the forty days after the Resurrection were pertaining to it. The Twelve Apostles were sent out to teach it. The seventy disciples took it as their first subject. His whole life work was concerned with it. His whole teaching bore on it. Almost every parable was an illustration of it. If you look through a concordance, you will find the title of it about one hundred times in the Gospels. It is just as I said.

Just as every great human teacher who is capable of enthusiasm about his work has some special central subject—temperance, or missions, or child-rescue, or something that is so prominent in his thoughts that he will continually talk of it—so, in all reverence, we may say of the Divine Teacher that He, too, had one central enthusiasm, one central idea, for humanity.

What was it? He called this ideal of His, "The Kingdom of God." You remember how His very first preaching was, "The Kingdom of God is at hand": His very last teaching between the Resurrection and Ascension, "being seen of them forty days, and speaking of the things concerning the Kingdom of God." His disciples were sensible how almost all His parables were illustrations of it. The Kingdom of God is like mustardseed, like leaven, like hidden treasure, like a draw-net, and so on and on through the series. The Kingdom of God, The Kingdom of God!

That is my first thought. That our Lord had one great central project that seemed to have been more important to Him than anything else, and that He called it "The Kingdom of God."

II.

Now, what did He mean by the "Kingdom of God"? Clearly some present thing. Something that first of all concerned this earth—that had to begin and grow and spread for a blessing to earth.

Remember how He illustrates it. It is like a little mustard-seed, a very small thing, to grow by-and-by into a great, spreading tree, that the fowls may shelter in its branches. It is like leaven, which spreads in meal until the whole mass is leavened. It is like seed growing secretly. It is like a corn of wheat springing up, first the blade, then the ear, then the full corn in the ear. Evidently it is some living, growing thing, spreading gradually on earth for earth's blessing and good. Remember how He puts it in the Prayer of the Kingdom, which His followers were to use:

"Thy Kingdom Come. Thy Will be Done." Where? "On earth —on earth, as it is in heaven."

It is easy to see that He meant the little Christian Society which He was founding on earth. I do not mean that the Church realizes our Lord's beautiful ideal. But it is the human attempt to realize it. It is the best He could do to realize it with the material available. I think it is as if a great artist with a glorious conception in his mind has to work it out in rough stone. The stubbornness of the material thwarts him and makes the result but a poor approach to the ideal in his mind. Yet it is the best attempt in his power to realize his ideal with such intractable material.

The few picked out here and there to form the nucleus of it were the litle grain of mustard-seed to grow into a great tree; the little leaven that was to spread through all the ages to leaven the whole lump. That little group was all-important to Him. Everything, humanly speaking, depended on it. His beautiful plan for the lifting up of the world—for pulling the poor old world straight—was to be carried out by that society when He had passed from earth. He would always watch over it. His Holy Spirit would dwell in it. It was to be the expression and the instrument of His love for humanity. And it was to be in long procession, one unbroken body into the Unseen, and there be the Kingdom of God, in Paradise and in Heaven.

Let the sweet, fair vision arise before you. Christ's ideal for His Church. Not a selfish crowd whose supreme thought was that each for himself should escape punishment and gain happiness hereafter. No, but a band of knights of God going forth to sweep away the evil from the earth—to pull the world straight. All noble life should spring up around that little society—cruelty and misery, drunkenness and impurity, all that was cursing men should vanish before it. It should leaven the world; it should give hope and courage.

That is the next thought I want to impress on you, that our Lord came, not to teach a philosophy, but to found a society—a great society, for a great, unselfish purpose, that men should grow noble, that God's will should be done on earth as it is in heaven; the society which is known to us as the Church of Christ.

Will you notice that His chief work for His three years of ministry was not so much preaching to individual people, or converting individual people, but rather laying the foundations of that society which should go on through all the ages preaching to the people and converting the people?

Day after day for three years He was keeping around Himself a little group that He had chosen as the nucleus of the future Church—showing them His ideals, inspiring them with His thoughts, touching them with the beauty of His life, so that when He should ascend into Heaven He would have ready for His purpose a trained, consecrated band of men on whom the Holy Ghost should come.

Surely we cannot doubt that the Church bulked largely in His thoughts.

III.

Next in considering our aspirations for unity it is important that we—sons of the Church—should try to get clear views about its purpose and constitution. Let me put these thoughts before you:

(*a*) The Church is not merely an appendage to the Bible. The Church was before the Bible. Ponder carefully this fact that our Lord left to the world at His ascension not the Gospels and Epistles, but the Divine Society whose members were afterwards inspired to write the Gospels and Epistles. God forbid that this should seem to lower the position of the Bible. No; it is but to put the Bible and the Church in their rightful connection. The Church was the cherishing home or nest in which the Bible was to grow. The Bible is the Book of the Church.

(*b*) This Society which Christ founded was a definite, visible, organized society. It was not an indefinite or intangible set of isolated people who might have certain feelings or beliefs without anybody knowing of them. You cannot work big reforms that way. It was a definite, visible, organized society, with its regular method of admission, and its regular way of appointing officers. It was He Himself that carefully selected and personally commissioned the first office-bearers in it—a society in this respect just like the Freemason Society or the Orange Society.

(*c*) Again, be clear about this: It was to be one body. This needs special emphasizing in our day when Christians seem to think they may split up as they like.

(*d*) Its chief central mark was that it should be a holy society, pure and lovable and loyal to Christ. But lest we should lose heart, see also that the society was to be an educational one, and therefore had to have many faulty people in it. It was not merely a glass case for exhibiting saints; it was also an institution for making saints, even out of very poor material. The Kingdom of God was like a net, gathering of every kind. So the New Testament knows of no branch of the Church which was not in some degree corrupt. Though the purpose of the Church is to make men pure and holy, yet the Church on earth must be more or less impure and unholy, however strict its rules, however rigorous its discipline, because it is made up of imperfect men; because, moreover, it is made up of disciples learning to be holy, not of masters who are perfectly holy already.

(*e*) It was to be a Missionary Church. It was founded because there was a great good news to be taught, and great privileges to be obtained. Therefore it was to be aggressive, going out into all the world to preach the good news to every creature, to bring every creature within range of its benefits.

(*f*) It was to be a Sacramental Church. Be clear about that amid the nebulous notions of to-day, when the very name of sacramental grace is often a name of offence. Be especially clear about it in planning about unity. The Church had great gifts for men. It had the glad story of Christ, which it taught orally at first, and afterwards by means of its written Gospels, which form the

book of the Church. And it had special supernatural gifts for men that they could not get elsewhere. It had a sacrament of Baptism, which was a real power in the spiritual life of men, not a theological abstraction. By means of it a real valuable gift came to every member of its society. And it had its sacrament of the Holy Communion, by means of which its unity was to be shown, by means of which also, in some marvellous way that we cannot understand, Christ communicated His own self—His own nature—His own self to the souls of men. Think of the tremendousness of that gift in the Church. I do not think it too much to say that a great part of the purpose of founding the Church was that it should convey to men this great gift. He came to infuse the Divine into humanity; He came that we might have life, and have it more abundantly. His Divine Society was the instrument for accomplishing this, and in no way more than by that holy sacrament. Be clear about that. If you are to be offered union at the cost of any risk to that sacramental gift of God—then do without union. You can't afford it at the price.

IV.

The saddest stories in history, I think, are those which tell how the beautiful, inspiring ideals of reformers have been misunderstood and degraded and dragged in the mud by their followers. And perhaps the saddest of them all is that which tells how the ideal of the great Divine Reformer has been degraded by His followers till it is hard to find the ideal at all. I think of His care and solicitude in founding a Church. I think of all He hoped from it; of all He intended for it. I think of His promise to be present with it, and how He is watching its progress to-day in the world.

And then I think of the deep sorrow to Him, as He sees His great instrument being spoiled—split up into a multitude of conflicting sects, warring with each other—as He sees amongst a great part of its children the idea of that Divine organized Society lost altogether.

Think of the Lord's own prayer "that they all may be one." Hear St. Paul's indignant pleading against the breaking up of that One Holy Society: "Mark them which cause schisms amongst you, and turn away from them." "I hear there are divisions amongst you." "One is of Paul, another of Cephas," etc. "Is Christ divided? Was Paul crucified for you?" etc. "Ye are the members of Christ." "That there be no schism in the body." "By One Spirit ye are all baptized into *One Body*." Being partakers of the one bread reminds them that they are all members of the *One Body*. And so on and on right through the Epistles. Can anyone look out on the mockery of all this in the two hundred sects to-day without wondering how men can read the Bible and let such things go on?

You see how things are to-day:

(1) Look at our missionary work abroad. We all rejoice that Christ is preached to the heathen, by whomsoever it may be. But think of the waste of power, and think of the perplexity of the poor heathen as he looks at the multiplicity of Christian bodies who cannot agree amongst themselves. And think of the divided Christendom that we are preparing for generations unborn. We send missions to China. Yes; but by means of forty separate rival bodies of Christians. In Madras you can see the churches of nine different denominations from one place. In the Congo State there are eight different sects. Here is a statement from Australia: "In almost every township there are at least five separate houses of prayer, where five very scanty congregations are ministered to by five underpaid ministers, who ride on five underfed horses to preach what is substantially the same Gospel." So it is all over the heathen world. No wonder that missions are not more successful. No wonder that the poor heathen has to say, "Had not you better agree first among yourselves?" No wonder that earnest men, not merely of our Church, but of all denominations, are complaining. "The world," says Dr. Milligan, a Presbyterian, "will never be converted by a divided Church." "In our present divided state," writes Dr. Williamson, a Methodist, "we shall never Christianize China."

(2) And who does not know the similar condition at home—here at our doors in Canada, the waste, the bitterness, the ungenerous rivalries, the little country towns, with only a few people, divided by "religious" jealousies, shepherded by three or four ministers of different religious bodies, each of them half-starving on a miserable pittance, each of them who might be doing good work somewhere else but for these unhappy divisions?

Thank God that the tide is turning at last, that for the past ten years there is growing a strong public opinion amongst all bodies of Christians that this attitude is unworthy of our common Christianity. A kindlier feeling is springing up between us. Men are coming together to talk of this trouble. Tentative efforts towards union are being made. Much water will have flowed under the bridges before the great end is accomplished. But it would seem as if the first stirrings were being felt. It would seem as if the Spirit of God were moving on the face of the waters to help men at least to desire that unity which the Lord intended for His Church.

This desire will grow—and as it grows, there will be needed much kindliness and sympathy and willingness to sacrifice our own self-love and self-conceit, but much firmness too, and wisdom and caution and careful study and patience lest through unwise haste and eagerness, we should lose part of the deposit given to the Divine Society, and so prejudice the position of generations to come.

Therefore, in all humble diffidence, let me suggest to you what I think should be the attitude of our Anglican Communion in Canada on this subject:

STUDY

May I suggest, first, to the thoughtful Church layman, that he should begin to study the subject, if he has not done so already? An educated lay public opinion is greatly needed; for in this, as in all other such movements, it is "the inert mass of uninstructed humanity" that most delays reform. There is a good deal of literature on the subject now that your Bishop and clergy can indicate to you. You will learn to realize the evils of divisions. You will see what wise and unwise methods have been tried to heal them. You will see the mischief of premature, one-sided attempts, as, for example, attempts to unite with the Protestant side of Christianity by means which would effectually bar all union with the great historic Greek and Roman Churches whenever their day shall come.

SYMPATHY

And when we have studied the subject and grown convinced of the sin of separation, we must next get into the attitude of thoughtful, kindly sympathy, and desire to understand men who are separated from us. Be serious about this. Be perfectly straight, frank, outspoken. The best compliment to the men who differ from us is to believe that they are in earnest and that they wish us to be in earnest. Nothing will be gained by empty effusive compliments to each other or talking of ourselves as all "different regiments in Christ's army." But, on the other hand, nothing will be gained by unsympathetic, churchly arrogance, by telling other religious bodies that we are right and they are wrong, and that the only reunion possible is that they should return straight off into our fold. Try to understand the man who is separated from you—to "put yourself in his place"—to find out that he is just as good and earnest a man as you are and as much devoted to his Lord. Realize that the religious body to which he belongs has been the Church of his honored father and his loving, godly mother, and that it is associated with very tender memories. Realize, too, that he is probably as convinced of the wrongness of your position as you are of the wrongness of his. Certain doctrines of your Church have been misrepresented to him, and certain doctrines of his misrepresented to you. We must try to understand each other.

I think if we would try to arrange little round table conferences with earnest men of other religious bodies, where we should talk out straight to each other, not as Anglicans or Presbyterians or Methodists, but as poor servants of Christ sorrowing together over our unhappy divisions and trying to find a way out, (we tried this in Montreal with valuable results); also I think if we would ask that all through Canada in the churches of every religious denomination one day each year shall be set apart in which we shall all use the prayers for unity and all speak appreciatively about the good work done by some of our separated brethren, it would do much to get us in the right attitude. It would help us to think the best and make the best of each other, and that is the first step. Perhaps it is all that this generation can hope to do towards the unity of the Church.

The unity will come some day certainly, since it is the will of our Lord. But this generation will not see it. For us it will be honor enough if we are allowed to do the humble pioneer work, to prepare the ground and perhaps drive down the piles on which other generations shall build. Even to correct our bigotry, even to learn to put the best construction on the acts of those who differ from us, even to achieve a "truce of God," in which no bitter things shall be said of each other through platform or press—would not even that be a pile-driving worth the doing?

CAUTION

Through no fault of ours the issue is limited to the Protestant bodies, who are doing such splendid work for God in Canada. For the present at least, any discussion of the subject with the Roman Church is outside practical politics.

Let us be very eager for reunion with our brethren. But let us remember that union may be bought too dearly if we have to surrender vital truth for it. There are some truths of the Catholic faith which are very loosely held by some. Take care that they are made secure. Remember, too, that even without surrendering what we call vital truths, union might be achieved in Canada at a cost of separation from the main body of the Christian Church.

Our Church has to be especially watchful, for in God's providence we stand in a unique position in Christendom. It is the simplest common sense to say that no other religious body in the world has the same position as a mediator for unity. For here she stands with all the essentials of Catholicity and with a friendly, sympathetic comradeship with our Protestant brethren which no other Church has. We share with the Greek and Roman Churches the historic episcopate and the valid ministry and the sacramental life. We share with our Protestant brethren the open Bible, freedom of thought, and evangelical religion. Surely we may hope that God has some purpose for us in this effort for reunion, and therefore surely we must be careful that our position is guarded that neither

the Catholic nor Protestant side of it be lost. The danger in Canada to-day is mainly to the former. The desire to draw closer to our Protestant brethren has a tendency to level down rather than to level up, to lower the barriers, to take the emphasis off the sacraments and the ministry, to identify ourselves with the Protestant bodies.

Several recent happenings in Canada emphasize this danger. A union in this direction is very easy, but beware of it. It would never tend to the united Church that we aim at. We should not only separate ourselves from the whole Anglican communion throughout the world (and even that in Canada would be sorely felt), but we should also build an insuperable bar to union with the bulk of Christendom, with the vast Greek and Roman Churches whenever the day for that union shall come. We should not have furthered the unity that the Lord prayed for. We should but have helped in forming a new Canadian sect. We dare not risk that.

HOPE

Lastly, be hopeful. All around you will hear the pessimist note: "This talk of union is sentimental folly. No sensible man believes that the separated sects of Christians will ever be reunited. You are foolish enthusiasts—seers of visions and dreamers of dreams in the midst of a hard-headed, practical world."

Be it so. God forbid that the seers of visions and dreamers of dreams should ever be wanting in the Church of God. They are the men that bring about the fulfilments. If we are sure that their visions and dreams are the visions and dreams of their Lord, "that they all may be one"—then we may be equally sure that fulfilment is coming.

But surely the signs of the times bid us to take courage. It will not come in our day—but come it will. Christ cannot be defeated. In His vision long ago the little mustard-seed grew into a great tree that the fowls of the air lodged in its branches. And, impossible though it seemed, the fulfilment came. So will this. It is that purpose of Christ that makes us hopeful. Not our own power. *Non nobis Domine.* Don't lose heart. It looks hopeless now; but it is as when you stand on the seashore and watch the pools of water when the tide is out. All water of the same kind. All belonging to the same sea—but separated by impassable barriers of sand. Utterly impassible they seem—utterly hopeless. But by and by the great tide sweeps steadily in from the ocean, and they all become one—that is it. That is what will come through our prayers and our struggles. God is watching—God is hearing. And in His deep, glad sympathy with us, He will answer. The great tide of the Spirit of God will sweep steadily in, and the pools will become one. And that tide shall go no more out. That must happen because Christ has prayed for it.

God give you grace, my brethren, in this diocese to have a large share in bringing in the tide. God give the blessing to this great Canadian land, with all the boundless possibilities before it, that this too may be in its wondrous future a vision and example for the Christian world—a reunited Church.—(Toronto) *Church Life.*

THE EVENING AND THE MORNING

BY ROLAND RINGWALT

"FROM morning till night," is a by-word of all English-speaking lands, and a child is surprised to learn that in some parts of the world a day begins at sunset and lasts until the next sunset. Yet such a division need not surprise the reader of the Book of Common Prayer, for the eves of Christmas, Easter, and other holy days clearly point to the old custom of counting the evening before the morning. In Puritan New England an orthodox matron would not have darned a stocking on Saturday night, but on Sunday night the secular week had begun, and the most rigid brethren attended political meetings.

However accustomed we are to the modern system of counting the hours no one finds any difficulty about the language of Genesis. The evening and the morning were the first day, and the second day, and thus to the end. Habit, business, train service, mail delivery, newspaper issues have blended with our current method of reckoning, but the ancient division rests on a thoughtful basis. Was not the man of early times like an "infant crying for a light"? The darkness had a terror for the warrior and the hunter. We of to-day forget how we cried because of the dark that shrouded our cradles, but if we watch a frightened infant we can form some idea of the horror of great darkness. A bold shepherd or a thoughtful sage might rejoice in the glory of the stars, "but the boldest held his breath for a time," and legends of night demons go back to a day before the first astronomers of Chaldea. Fear plays so large a part in the oldest myths that one naturally conceives of earth's pioneers as trembling in the shades, before they exulted in the splendor of the dawn. Darkness was upon the face of the deep, and fishermen had their numberless tales of ghosts and spectres. What night terrors there must have been on the night of the Red Sea passage, and what new hope lies in the saying that "the sea returned to his strength when the morning appeared."

Marblehead, in the eighteenth century, brought forth Joseph Story, the jurist and author of later years, and Joseph Story's son thus describes the place: "Of all classes of persons sailors are the most credulous, and Marblehead was a sort of compendium of all varieties of legend. For instance, the belief in the Pixies of Devonshire, the Bogies of Scotland, and the Northern Jack o' Lanthorn was prevalent there, and my father has told me that he was often cautioned by the fishermen, just at twilight, to run home or the Bogies would be sure to seize him. Mystery was in the air; signs and tokens were drawn from the most trivial occurrences; shrieking ghosts haunted its wild and rocky coast; and the excited imaginations of the people gave to common incidents the form and pressure of the marvellous. With the return of the fishing smacks every winter came a new importation of legend and adventure; and seated around their hearths during a stormy night, while the fire of huge brands and logs roared up the throats of their capacious chimneys and glowed upon the narrowing circle of listeners, the sailors would recount horrible adventures, dangers, and supernatural visions, which made the blood chill—while the wind and sleet were rattling on the panes, and the heavy roar of the distant surf sounding along the beach, filled up the pauses with its voice of lamentation and menace."

If this was the state of affairs in a New England town, in the days of Benjamin Franklin and Adam Smith, what must have been the feelings of the ancient world? As the night winds shrieked, and the waves cried out in distress, the dread of vague peril, the longing for the daybreak, must have been intense. Far to the East there were stories of the sun-god bound by the night demons, and the Indians had their legend of the sun held in fetters until the dormouse gnawed him free. In all likelihood the cry of the babe in the darkness is the reproduction of the dread once universal. Winds seemed ominous, clouds were threatening, whatever was unusual was terrifying. The Hebrew phrase is more poetic than ours, "it was growing dark, and it was lighting up." Even to the bravest man the watchful night with the flock was a time of anxiety; he might find a supernatural foe who was not disposed to bless.

The history of scientific advancement is a series of evenings and mornings. A discoverer goes to a dark continent, and sometimes loses himself in a dozen forests before the light begins to glimmer through the trees. Even if his courage is proof against thick clouds, and his intellect despises superstition, he is sure to find that his guides are frightened by the cry of an owl, or that some old woman has predicted disaster, or that the best route is haunted by somebody who was poisoned fifty years ago. Our neighbors who like to chat a whole afternoon in *re* their nerves do not face the nights of 1492. Think of Columbus pacing the deck, recalling the sullen glance that suggested mutiny, pitying some fellow driven half mad by fear, listening to hurried prayers that kindly saints would drive the vessels back to Spain. The ordeal must have been horrible, and even the sturdy Genoese must have had dreadful moments of foreboding, vague thoughts that something would happen. It would not have been out of the possibilities had the seamen cut his throat and heaved his body overboard.

At a high price has man won the charts and soundings of the seas, the maps of distant lands, the trophies of science, the great forward steps in knowledge and true progress. In his moments of worry and heart-sickness, James Watt used to say, "Of all follies there is none like the folly of inventing." Faraday has a paragraph on the plans that fail, the crude ideas that must be discarded, the fruitless experiments, all summed up in saying that in the case of the most fortunate scientist not one tenth of the projects ever bear fruit.

The lives of the saints tell of the remorse and terror that went before the blessed light that came in Heaven's own time. May it be that not until we recognize that something is without form and void are we fit for light? There is an ever-increasing weight of proof that the evening and morning make up the day, but the servant who is busy at the second and the third watch looks for the Dayspring from on high.

IN THE CHOICE of a dog or horse we exercise the greatest care: we inquire into its pedigree and character, and yet we too often leave the selection of our friends, which is of infinitely greater importance—by whom our whole life will be more or less influenced either for good or evil—almost to chance.—*Lubbock.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

PROGRESS AMONG NEGROES

THROUGH persistence, initiative and coöperation, thousands of negro men and women in all parts of the United States have developed small business ventures into substantial business enterprises. They have saved and invested money carefully; they have put into their everyday business life the wise suggestions given them by Dr. Washington and other men who are vitally interested in the race's welfare. To-day the outlook for the negro in business is not only bright, but actually inspiring. According to Mr. Aery of Hampton, negro men and women are quietly getting a firm hold on the essentials of success in business—the buying of homes, the extension of business, the opening of factories, the establishment of banks and the better appreciation of commercial pursuits.

Boley, Okla., is said to be the largest modern town in the world inhabited exclusively by negroes. It has a population of about 5,000, and there is not a white man living or owning property within six miles of the town. It has ninety-six business houses, about sixty of which are of brick or stone. There is a $33,000 waterworks, two colleges, seven churches, three cotton gins, a telephone system and seven miles of paved sidewalks. The town boasts the highest-salaried negro postoffice official in the world.

Booker T. Washington has emphasized the importance of the ten million negroes in America becoming the owners and users of their share of the 270,000,000 acres of unused and unoccupied land in the South and West. He declared that if white men can establish and operate sawmills, coal mines, brick yards, lime kilns, and other enterprises so as to secure wealth and happiness, he can see no reason why the negro should not engage in similar work and reap some of the benefits which come to those who own, develop, manufacture, and trade in the natural resources of the country. He declares that in at least twenty-five places in the South and West negroes may build towns and cities similar to Mound Bayou in Mississippi and Boley in Oklahoma. To carry on this constructive work negro men and women from the colleges and universities are needed. To increase the business strength and influence of negroes, men must organize, locally, in the state, and in the nation. By the side of the teacher and the minister, there must stand in helpful relation the independent farmer, the real estate owner, the manufacturer, the merchant and the banker.

The negro in business has been making unusual progress. In 1911 the American negro, according to William Anthony Aery of Hampton Institute, engaged in farming, merchandizing, real estate, manufacturing, lumbering, insurance, printing and publishing, engineering, and banking, contributed over $700,000,000 to the wealth of the nation. It has been aptly said that "the race creates admirably; it gets left in the distribution." The problem of the negro in business is this: How to make the raw material produced by him not the end of his effort, but the basis of his individual activity.

There are places in the South to-day, according to Booker T. Washington, for 5,000 additional negro dry goods stores, 8,000 grocery stores, 3,500 drug stores, 2,000 shoe stores, 1,500 millinery stores, and 2,000 negro banks. "Development and activity in all these lines," according to Dr. Washington, "does not mean that we are to be commercialized as a race—to be merely breadwinners, hewers of wood, and drawers of water. It means that we shall be producers of bread, owners of bread, manufacturers of bread, dealers in bread, and that we shall gather wealth from the bread business, which can be turned into the highest and best things of life. We are to be owners and users of wood in a way that will bring to us happiness, usefulness and prosperity.

The Negro Organization Society is a movement among the negroes of the South for the improvement of the public schools, both as to the length of the session and as to the material of the equipment of the schools, and also for the improvement of the health of the people, by enlightening them on the causes and prevention of diseases, the evils of dirt and filth and the value of cleanliness. Moreover, it is designed to arouse the people to the necessity of standing together in buying and selling their products, and to lead them to see the necessity of buying more land and in improving that which they already have, and to wage an unceasing campaign for better morals and more sanitary and more beautiful homes. The executive secretary of the society is J. M. Gandy, who is connected with the big normal school at Petersburg, Virginia. The society set aside the 14th day of April as a general health day, as a step towards arousing the people to the necessity of better sanitary conditions. Mr. Gandy in speaking of this day says: "We feel that if we can get the people to work along the lines of better health their knowledge will grow with their efforts. I think this is much better than giving theoretical knowledge. Most of the negroes have not the mental content to have them profit by purely theoretical presentation of the causes and prevention of disease." A number of very interesting health bulletins have been issued by the society, the influence of which has extended beyond the borders of Virginia. Part of this literature is a pledge to be signed by those who are willing to do their share in cleaning up and in maintaining a certain standard of help. Already six hundred have signed the pledge although it has only been out a few months. The motto of the society is "Better schools, better health, better homes, better farms."

The Negro Organization Society's Health Creed and pledge is:

I believe a sound healthy body is the most precious of earthly possessions, the foundation of a strong mental life, the most important element in the making of moral character, the first essential to any worthy achievement, and the greatest factor in a life of happiness.

I believe dirt and filth are the co-partners of disease and death; cleanliness, an abundance of pure fresh air, plenty of sunlight, and the proper disposal of the waste from the human body are the greatest safeguards to good health.

I believe the first duty of man is to provide such conditions at home, at school, and at church as will make possible good health.

I therefore pledge myself to build a sanitary outhouse at my own home or make the old one sanitary; so that flies and animals cannot get to the filth, to provide for an adequate supply of pure fresh air, day and night, winter and summer; to keep clean my person, yard, stables and outhouse; to whitewash or paint my dwelling house, barns and outhouse as often as necessary; to safeguard my water supply against contamination; and to do whatever I can to encourage good health in the entire community in which I live.

SOCIAL SERVICE WORK OF G. F. S.

The Social Service department of the Girls' Friendly Society held a very suggestive and helpful mid-western conference at the Vacation House of Southern Ohio in the autumn. The report has been published in an attractive pamphlet form and can be had of Miss E. M. Edwards, the conference secretary (address 2115 Locust street, Philadelphia).

Miss Cornelia E. Marshall, who is at the head of that department of the society, was the executive head of the conference. Among the striking things said were the following:

"Two things as Christians we need: a social consciousness, and a social conscience.

"A social consciousness: a man's feeling himself to be a member of the body. The body may be his family, or his community, or his Church. And that is a great deal more than he alone; he carries about with him, go where he will, a part of its life, of its security, of its well-being, of its honor. Touch it, and you touch him.

"And then a social conscience: a sense that in the wrong or shame of his community, a living share falls to him, and to him also a share of responsibility to right it. For social responsibility is not responsibility assessed upon an aggregate. It is responsibility laid upon individuals; not as individuals, every man for himself; but as social individuals."

SAFETY EXHIBIT IN NEW YORK

An exhibition of safety and sanitary appliances will be held in New York this winter under the auspices of the American Museum of Safety. This organization is authority for the statement that in the United States three millions of people are ill annually from preventable causes. Of this number, one million are in the working period of life. A conservative estimate of their wage earning efficiency for one year is $4,000,000. This social and economic waste is caused by occupational diseases, industrial poisons, unprotected machinery, noxious fumes, failure to remove dust, impure drinking water, ill-ventilated and poorly lighted work rooms, and generally, unsanitary conditions. Upwards of forty thousand workmen are killed and two million injured in industrial accidents in the United States every year.

These facts amply justify all the attention that is being given to safety and sanitary appliances.

HOUSING CONDITIONS IMPROVING

While the problem of housing is most difficult and the task gigantic, the prospect, according to Miss Headley, of the New York Charity Organization Society, "is bright." Light and air are gradually being forced into the dark and dingy places. Tenements continue to improve; higher and higher standards are being imposed; we no longer permit the erection of tenements that have windowless alcoves, of inside rooms that never feel the purifying effect of sunshine and breeze. The death rate and the tuberculosis rate are going down in New York, as elsewhere, and going down because of tenement regulation and better enforcement of laws relating to sanitation and ventilation.

It is cheering to pause, as the Chicago *Record-Herald* says, and take a look backward in this fashion. It is well to realize that we are making headway and improving housing conditions in spite of opposition and inertia.

SOCIAL SERVICE IN WESTERN MICHIGAN

There is a general awakening in the subject of social service in the diocese of Western Michigan. The clergy and people are becoming more and more interested. The parishes in Grand Rapids are doing considerable work with women's clubs, girls' clubs, noon-day luncheons, and men's meetings and the like. In almost every place where Bishop McCormick has visited during the past year there has been manifest interest in the general subject. Many of the Church Clubs have had addresses and discussions and the social service commission is preparing for an active year's work. The Bishop is chairman of the State Board of Charities and Corrections and is regarded as a leader along social lines.

WORK OF OLYMPIA COMMISSION

One of the things which the Social Service Commission of the diocese of Olympia has been instrumental in accomplishing is the formation of a Central Council of Social Agencies in Seattle. Another matter in which it has helped is the appointment of a state-wide comimssion on immigration, to study conditions, and arrange for a sane distribution of immigrants coming into the state, and at the same time guard them against unfair exploitation. The Commission has also been working for a minimum wage for women.

WHEN YOU GET GOOD ROADS

You can double your loads to market or to town.
Your vehicles and harness will last twice as long.
You can get to your place of destination in half the time.
You can increase the value of your farm from one-fourth to one-half.
You can add 25 per cent to your income.
You can really afford to keep an automobile.
Good roads will make life really worth living.

—*From a Good Roads Circular.*

SERVICES for the members of the police and post office departments in Minneapolis have been held in St. Mark's Church, Minneapolis, by the rector, the Rev. James E. Freeman, who, in announcing them, said:

"All too frequently little recognition is accorded the men who render efficient service in these departments, and it is the rector's desire and determination to recognize from time to time in a public way the men whose efficient and often inconspicuous service is deserving of high praise. To recognize this service in some public way is both a privilege and an opportunity."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

LAY INFLUENCE IN THE LEGISLATION OF THE CHURCH

To the Editor of The Living Church:

FR. BURNETT wrote in your issue of November 8th, "Authority to make ecclesiastical laws is lodged in the Bishops of God's Church, and in them only." A correspondent in the issue of November 22nd, accepts Fr. Burnett's formulation of the Catholic position as a "true statement of ancient and universal practice." And he remarks, "There are two obstacles in the way of the restoration of this practice: 1. The teaching of Jesus Christ; and, 2. The genius and spirit of the American people." *Multum in parvo!*

May I remind both writers that the Pope of Rome, may at the time of his election be a layman, and, if duly elected, he may as a layman exercise the function of ecclesiastical law-maker? (See *Catholic Encyclopedia*, vol, 11, p. 457). The early Popes were never chosen from the Bishops, but usually from the deacons. Hildebrand was not ordained priest till after his election. Three Popes have occupied the chair of St. Peter as laymen. One of them died without taking holy orders, yet in that time he had promulgated decrees modifying the whole system of Papal elections which by his successors were held to be invested with all the sacredness of Pontifical utterances.

Dean Stanley says (*Christian Institutions*, p. 239), "If the Pope himself may be a layman, and, as a layman, issue Pontifical decrees of the highest authority, he is a witness against all who are disposed to confine the so-called spiritual powers of the Church to the clerical or the Episcopal order."

A third obstacle blocks the path of Fr. Burnett's Catholic reform. It is against the teaching of the Lord, opposed to the spirit of the American people, and, *mirabile dictu!* not found in the ancient and universal practice of those who call themselves Catholic.

November 27, 1913. HOWARD MELISH.

LETTERS OF TRANSFER AND LETTERS OF ADVICE

To the Editor of The Living Church:

I DO not wish to be always "nagging" you as to statements about action or failure to act on the part of either House in the late General Convention; but I trust that you will pardon me this one time more. In the editorial preface to the *Living Church Annual*, which also appeared in your weekly issue of the 19th, you speak of the House of Deputies as having attempted to deal with the difficulty consequent on the removal of communicants who do not take or present letters of transfer, and add that the "House of Bishops failed to appreciate the value of the suggestion and vetoed the measure, evidently through a misconception of what was involved in it." It in some way escaped your notice that the House of Bishops originated action in this very matter, and on the sixth day of the session adopted the following:

> "*Resolved*, the House of Deputies concurring, That Canon 40 § I. be amended by the addition of a new clause [iii.] as follows:
>
> "In case of a communicant removing from one place to another and failing to apply for a letter of transfer, the Rector or Minister of a Parish or Congregation shall send such letter to the Minister of a Parish or Mission where the communicant has become resident, and such letter shall be received by said Minister, provided that definite information is furnished as to the residence of the communicant."

On the fifteenth day of the session, the House of Deputies transmitted its proposed form of a new clause [iii.] to the House of Bishops, and on the following day (the last of the session) that House voted that it did not concur, for the reason that it "prefers its own amendment and considers that the amendment proposed by the House of Deputies does not meet the chief difficulty for which remedy is needed." With the message communicating non-concurrence another copy of the House of Bishops' amendment was sent; but it probably seemed too late to take it into consideration, and the House of Deputies by nearly its last message announced nonconcurrence. You will readily see that the House of Bishops was not indifferent in the matter, but in reality took original action in regard to it.

Very truly yours,

Middletown, Conn., December 23rd. SAMUEL HART.

[We shall not deem anything that Dr. Hart may at any time write to be of a "nagging" nature, and we especially welcome whatever throws a fuller light on the work of General Convention. The proposed canonical amendment of the House of Deputies did not

imply of necessity that communicants removing from a parish must necessarily be transferred, whether they so desired or not, but only that a notification, to be termed a "letter of advice," be sent by the rector to the clergyman in another place, so that they would not be left to "drift." The question of transfer from one parish to another was not involved in it, nor was any change relating to the process of transfer. The proposal of the House of Bishops would compel transfer without even consulting the communicant in question, and was simply a change in the machinery of transfer. Whether that change was expedient or not, it involved a totally different question from that incorporated in the amendment of the House of Deputies; and the vote of the latter against concurrence in the Bishops' substitute was recommended by the H. D. committee on Canons on the express ground that the two propositions were so totally distinct that the one could not be substituted for the other. This is the ground on which it was stated that "the House of Bishops failed to appreciate the value of the suggestion and vetoed the measure evidently through a misconception of what was involved in it." But it is new to us that the House of Bishops had passed its amendment at an early stage, and we are wondering whether that action was transmitted to the House of Deputies. If so, it seems to have been strangely overlooked during the debate on the subject in the latter House, and we do not recall that a vote was taken on the question of concurrence until the amendment was transmitted (Dr. Hart says for the second time) as a substitute for the H. D. amendment. It would be interesting to learn what disposition was made of the first message from the House of Bishops on the subject.—EDITOR L. C.]

CHURCHMANSHIP UNDER DIFFICULTIES

To the Editor of The Living Church:

MAY I presume to offer a word with reference to the attack on our Church from the pulpit of the Roman Cathedral in New York City? Is it not deplorable and significant that almost at the same time, in the Cathedral church of one of our eastern dioceses a dignitary was delivering himself of an oft-repeated objection to "sacerdotalism"?

If anyone doubts the pernicious effect of such teaching miscalled "broad," after your own remarks, let him try to be a Churchman in an atmosphere of Romanism which regards our body as a mollusk and which is ready to destroy our literature on sight, and at the same time where those near and dear are staying away from church and excusing themselves by the same "broad-mindedness."

Yours respectfully,

Boston, December 23rd. JAMES HENRY MCCANN.

WESTERN NEBRASKA APPORTIONMENT

To the Editor of The Living Church:

SOMETIMES disappointments are so severe as to be quite discouraging. After having overpaid the amount of our district's general missionary apportionment by over $40, what could have been more disappointing than for the Bishop and the representative of our district to have to listen at the General Convention to the secretary's reading the name of our beloved district among the list of the defaulting ones in the sum of $300!

One of my teachers of mathematics once well said, "There can be no excuse for a mere mistake." It was a mistaken comprehension of the financial strength of our district that led the Board of Missions to arrange the apportionment at $1,780 instead of $1,446. This matter had also been explained the previous year by our secretary. A large debt on which one of our parishes was paying interest was not an asset.

The amount of the apportionment for the district of Kearney for the year 1912-13 was $1,446, and the treasurer's statement, issued September 1st, showed that we had paid in $1,545.57. Also, the statement for September 1st, 1912, showed that we had overpaid our apportionment by over $52.

In the name of American squareness I take this opportunity of putting our valiant band of missionary workers in a truer light in the estimation of the Church at large.

GEO. L. FREEBERN,
Chairman of the Apportionment Committee,
District of Western Nebraska.

St. Alban's Rectory, McCook, Neb., December 23, 1913.

LOSSES OF COMMUNICANTS

To the Editor of The Living Church:

I HAVE for some time been greatly interested in the problem of the loss of adherents, members, and communicants of the Church through drift, so well presented in THE LIVING CHURCH of December 20th in the "Summary of the Year." The suggestion I have made from time to time for the correction of this evil is the adoption of the card index system for the registration and transfer of adherents, members, and communicants of the Church. I cannot feel that the suggestion has no practical value, although in all the discussion advanced *in re* this drift, this or a similar suggestion has never been considered.

However, since the matter is recognized as a vital one, I venture again to put forward the card index system for registration and transfer of Church people, as a partial solution of our present difficulty. The system is simple, adequate, modern, and effective. Its ideal is to have every adherent, member, or communicant of the Church enrolled in a card index in his parish, mission, or preaching station or elsewhere. When he removes, let his card be sent to the priest in charge of his new place of residence. Thus he is always on the rolls of the Church, no matter how much he may wander about. This system, moreover, does not interfere with the canonical methods of registration and transfer, but only supplements them. Its use is urged because the canonical system of registration makes no legal provision for mere adherents, and because the canonical transfer system only takes into account communicants who ask for a transfer.

It might seem worth while at this time when serious inroads through loss from disappearance are brought home to the general Church, to raise the question whether some form of "intensive cultivation" of the present membership of the Church were not wiser than the customary method of plans for enlarging the membership. If the loss from "drift" and "pruning" totals 7,200 communicants in the past year, this gives the startling result of approximately 12½ per cent. of the total number confirmed in 1913. Certainly this very respectable total and per cent. of loss demands some serious consideration of its possible remedy. Any business that had to charge 12½ per cent. to "profit and loss" would soon go to the wall. Certainly it should be asked if the Church is doing her full duty by her people if she does not make serious effort to follow up her lapsed or negligent people. I question if the Church has a right to "prune lists" and sit back complacently as though full duty were done to these souls. The present canonical system of transfer is inadequate, antiquated, and practically a dead letter. Is it, or is it not, worth while for the Church to do anything about it?

Yours,

FRANKLIN C. SMITH.

PROTEST AGAINST INTER-COMMUNION WITH NON-EPISCOPAL BODIES

To the Editor of The Living Church:

THE General Committee of the Anglican and Eastern-Orthodox Churches Union, in view of the serious consequences to the cause of intercommunion between these Churches concerned involved by the action of individual priests and Bishops in inviting non-episcopal religious bodies to make jointly formal acts of intercommunion, have forwarded the following resolution to the Archbishop of Canterbury:

Drafted by the Rt. Rev. Bishop G. P. Blyth, and proposed by the Venerable Archdeacon Beresford Potter:

"That any Corporate Reunion with Protestant bodies, who administer the Sacraments without Episcopal ordination, would tend to widen the breach of separation between ourselves and other ancient Churches; and that such effect would be deplorable."

I remain, yours truly,

H. J. FYNES-CLINTON, *Hon. Gen. Sec.,*
The Anglican and Eastern Orthodox Churches Union.

77 High Pavement, Lewisham, London, S. E., December 20th.

THE WORLD CONFERENCE ON FAITH AND ORDER

To the Editor of The Living Church:

WHAT the spirit of this age demands is unity. In the far distant past, unity was the hope of unfrequent dreams. It is now required. And this not only in the realms of politics and society, but also (and quite concordantly), in that of religion. And the call of the times is attended to more and more. To accelerate the augmentation of strength in this developing mind of the age should be a leading interest of the Church.

The purposes of the World Conference should be brought to the attention of every communicant of the Church. This will be in harmony with the spiritual trend of the times. For I venture to predict that when, in a subsequent age, the historian of our religion reviews this present era of ours, he will write large upon that chapter of history the legend—The epoch of endeavors for Unity.

Thus the programme of the World Conference is to be regarded as voicing the spirit of the age and as a means for furthering the cause of fraternity. The time and the purposes are, I repeat, harmonious. Religious disunion already savors of the past. In the opinion of many earnest people it has had its day. Not a month passes unproductive of books and articles burdened with lament for the present conditions and with fervent hope of the coming time. It is becoming more and more an outspoken expectation. And although only, as some may say, a hope, an earnest anticipation, a longing desire, it is that spiritual stuff of which all enduring structures, political, social, and religious have been built, and will be erected in the coming good times.

And it seems to me that to place the purposes of the World Conference against any smaller or less significent background of the future than this, is to place them where they do not belong and in relations which must belittle their true importance. For there are two questions involved in this matter: first, unity itself, and secondly, means to unity. Both are, as never before, pressing sub-

jects of the hour. As to the second as well as to the first, the interest of all thoughtful people is engaged; for it is becoming increasingly evident that organic unity is a necessary means to the full attainment of that more essential oneness which is of mind and heart. And on the other hand, this is also true, that the spiritual unity of Christian people can never find complete expression within any other conditions than those of an undivided Christianity. Spiritual unity is the divine ideal of the Church; but of this ideal the Church on earth cannot be the perfect sign and sacrament until it has become outwardly uniform and united.

This is the central conviction in the idea of Catholicity.

Gambier, Ohio. H. W. JONES.

A MISQUOTATION FROM GOVERNOR HOGG

To the Editor of The Living Church:

I NOTE with surprise and regret that in your issue of December 13th, you use the name of a now deceased Governor of Texas in a manner discreditable to his memory and calculated justly to raise the indignation of his many friends, and the disapproval of people of refined sensibilities. The use by you in the first instance of a blasphemous phrase which you assert was used by "a one time Governor of Texas" was bad enough in itself, but upon being challenged by a Texan you are guilty of an even greater wrong when confessedly upon no better authority than "common report" you attribute the saying to Governor Hogg—a distinguished citizen of Texas, who was twice attorney general and twice governor of the state, and who has now passed to his reward.

No public man ever had a greater hold upon the people of Texas than he, and his memory is universally held in highest esteem and warmest affection. Such an expression as you attribute to him is inconsistent with the high standards of public morality and propriety which he maintained, and with the spotless Christian life of his family circle. Upon authority of a daughter of his, a very popular and talented young woman, a resident of Houston and herself a communicant of Christ Church, I am glad to be able emphatically to deny the authenticity of the objectionable phrase. It so happens that on the very day I read your statement, I received from a friend a copy of a brief speech by Ex-Governor Hogg which was reproduced by phonograph at a political gathering a few weeks before his death, his personal attendance being prevented by the illness which proved to be his last. The speech is as follows, and its sentiments themselves sufficiently refute your imputation:

"*Mr. Toastmaster and Gentlemen:*

"In a recent nocturnal voyage on the watery wave of despair, I drifted over the vortex of eternity, but was wafted back by the breath of Fate. In this sensational journey I forgot neither my God nor my state. To Him I stood ready and willing to render a final account, with no fear of my place in the great beyond. As to Texas, I felt there was yet much political work to be done, in which every patriotic citizen should take part. Before leaving her, I should like to see:

"Rotation in office permanently established; nepotism forbidden; equality of taxation a fact; organized lobbying at Austin suppressed; the free pass system honestly, effectively abolished; oil pipe lines placed under the commission's control; insolvent corporations put out of business; all bonds and stocks of every class of transportation limited by law; corporate control of Texas made impossible; and public records disclose every official act and be open to all, to the end that everyone shall know that, in Texas, public office is the center of public conscience, and that no graft, no crime, no public wrong, shall ever stain or corrupt our state."

I hope you will print all the foregoing.

It is a common error of modern so-called yellow journalism to make irresponsible use of great names, and to attach such to sayings and occurrences merely to make reading matter readable. The religious press should hold a better standard and the dead at least should not need a defender against such practices.

Very truly yours,

Houston, Texas, JAS. L. AUTRY,
December 19, 1913. *A Vestryman of Christ Church.*

[We very gladly print this explanation and express our great regret at having cited that which has often been cited before and which has not hitherto, to our knowledge, been denied. The harm done by false and sometimes malicious misquotations of public men is very generally recognized; and not the least part of that harm is that these may easily live on after them, and cloud the memory of men in a way that is a great injustice to them. This incident will help to clear, in our own mind, a reputation that was hitherto tarnished by the words which we had supposed must be accepted as authentic.—EDITOR L. C.]

THE APOCALYPTIC TEACHING

To the Editor of The Living Church:

I CANNOT see how Mr. L. Allyn Wight can sustain his charge against the Rev. Bernard I. Bell's explanation of our Lord's Apocalyptic teaching, namely that it involves the supposition that our Lord fed the hopes of His apostles "with a mirage." Nor can I see how Mr. Wight's own explanation in any way accounts for the undoubted fact that our Lord "spoke as though His second coming for judgment were a matter of imminent importance." In view of our Lord's actual apocalyptic teaching, the idea that His predictions were sufficiently fulfilled by the extensive spread of the Church, and the intensive growth of Christian life and character, sounds very much like some of the modernistic "explanations" of the Resurrection as something "purely spiritual." Let it be remembered that the fact of Christian life and character has been made to work overtime as a substitution for the Resurrection, before we proceed to make it do additional work as a substitute for the Judgment Day.

Our Lord's specific warning was, "Watch, for ye know not when your Lord shall come." His description of the advance signs of His coming were descriptions that might fit the approach of any historical or cosmic crisis. But the actual moment of the *Parousia* was deliberately and emphatically left in uncertainty. The actual moment of final judgment depends, not upon an arbitrary decree, but upon the actual ripeness of mankind and the Church for that moment. *And this, in turn, depends upon how far Christians have given the whole race full opportunity to know and accept the full Gospel; and also upon how far the race gives the Church a fair opportunity to teach the Gospel.* (Matt. 24: 14.)

In the light of such considerations, one can see how our Lord could present the last Judgment as a final certainty and an ever imminent possibility, and yet emphasize human ignorance of the day or the hour. We are just as ignorant of the "day or the hour" to-day as the apostles were; and the worst possible preparation for "that day," would be to rest satisfied with the theory that the apocalypse is practically fulfilled, and that some form of evolution has superseded it.

Looking for the *Parousia* was what kept the primitive Church wide awake to every approaching world crisis. Whenever the hope of the *Parousia* is the only thing that makes this world tolerable to the Church, the Church is in the truest sense master of the whole world-situation, and independent of any passing world-power. The practical impotence of the Church in the world to-day, in spite of all her nominal prestige, is directly due to loss of faith in the imminence of the *Parousia*—a loss which almost immediately subordinates the Church to the purposes of the world.

There is nothing in science that controverts the uncertainty of the time of a final catastrophe. All astronomical calculations as to the future of our planet are preceded with a significant "unless," or "if." Christ's teaching is what shows the connection between that "unless" and human responsibility to God and man.

Christians are not in the mood for the *Parousia* to-day, simply because so many of them have valuable investments in the present order of things, upon which they hope to realize. They are banking upon the world's empirical doctrine of *probabilities*, not upon the thrilling and eternal doctrine of *possibility* which revelation opens up, and God enjoins in the form of positive commands. They are taking their chances (excellent ones, as the world's wisdom goes), on the billion odd years before the sun cools down; and so doing they find it easy to disregard their Lord's command to "watch," and to discern in the sign of the times the passing away of the world. Yet even the shortness and uncertainty of individiual life should teach them better! WILLIAM MILLER GAMBLE.

THE PARSON'S CHURCH

THE COUNTRY PARSON hath a special care of his church, that all things there be decent and befitting His name by which it is called. Therefore, first he takes order that all things be in good repair—as walls plastered, windows glazed, floor paved, seats whole, firm and uniform; especially that the pulpit and desk, and Communion table and font, be as they ought to be for those great duties that are performed in them. Secondly, that the church be swept and clean, without dust or cobwebs, and at great festivals strewed, and stuck with boughs, and perfumed with incense. Thirdly, that there be fit and proper texts of Scriptures everywhere painted, and that all the paintings be grave and reverend, not with light colors or foolish antics. Fourthly, that all the books appointed by authority be there, and those not torn or fouled, but whole; and clean, and well bound; and that there be a fitting and sightly Communion cloth of fine linen, with an handsome and seemly carpet of good and costly stuff or cloth, and all kept sweet and clean, in a strong and decent chest, with a chalice and cover, and a stoup or flagon, and a basin for alms and offerings; besides which he hath a poorman's box conveniently seated, to receive the charity of well-minded people and to lay up treasure for the sick and needy. And all this he doth not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition and slovenliness, and as following the Apostle's two great and admirable rules in things of this nature: The first whereof is *Let all things be done decently and in order.* The second, *Let all things be done to edification.* For these two rules comprise and include the double object of our duty, God, and our neighbor; the first being for the honor of God, the second for the benefit of our neighbor. So that they excellently score out the way, and fully and exactly contain, even in external and indifferent things, what course is to be taken; and put them to great shame who deny the Scripture to be perfect.—*Herbert.*

LITERARY

THE NEW STANDARD DICTIONARY

Funk & Wagnalls' New Standard Dictionary. One volume, about 3,000 pages; more than 7,000 illustrations. Funk & Wagnalls Company, New York and London. Full morocco, $30.00.

To produce a new dictionary on such a scale as this marks an epoch in the study of words. This work, we learn, is entirely rewritten, on the lines of the former *Standard Dictionary*, but with many improvements. Following, as it does, upon the revised *Century Dictionary*, one learns anew how rapidly the study and the creation of words has progressed, since it becomes necessary not only to throw away the old books, but the old plates from which they were printed as well, and to produce new works entirely, if they are to be accepted as authoritative.

Among the new features of the present work are the inclusion of proper names, given in abundance, in the body of the work, so that one alphabetical series of words prevails throughout the work. The proper names include not only geographical but also biographical references, and being distinguished, as they are, by initial capitals, it is not difficult to find them on the page. In an extended prospectus it is stated that the vocabulary consists of 45,000 terms, that the new words are carefully collated, and that in spelling, the simpler forms are generally preferred. For pronunciation there are two separate keys used throughout. In definitions the common meaning is first indicated, contrary to the usual practice among dictionary makers whereby the original etymological meaning has appeared first. There is an abundance of synonyms and antonyms, and quotations from authoritative writers used to establish the meaning of words are accompanied by page references, thus enabling one easily to verify the quotations. The authorities include many late books and a host of periodicals, as well as the standard literature of past generations.

The particular test we have made of the *New Standard Dictionary* is in the realm of ecclesiastical definitions as applied to Anglican terminology. In this realm the old *Standard* was weak, and we find the new work no more satisfactory, although better than the dictionaries of a generation ago. Referring to the table of advisory authorities, one finds that none versed particularly in Anglican theology seems to have been consulted, and the result is that in many cases the ecclesiastical definitions are not such as would be accepted as exact by Anglican authorities.

It must be remembered that dictionaries do not create meanings for words, nor yet limit them. Their function is to present the meanings and shades of meanings that are attached to words as used by serious writers, and to include all such meanings within the definitions of a single word. The question for the dictionary maker is: what do a particular writer or group of writers mean when they use a given word? The dictionary must expound the writer's meaning. It is not called upon to discuss whether the writer's point of view is accurate.

Examining some of these words in detail we shall indicate some of the limitations of the work.

For the word "Church" we have a series of definitions, but none to indicate that there are writers who assume the Church to be a divinely constituted body consisting of Jesus Christ and those who by baptism are made members of His Body. In specific detail a long list of particular uses of the term is given. For "Church of England," we have:

> "The church established and endowed by law as the national church of England. This church for more than 900 years had been governed by prelates who received their permission for consecration from the papal court. In the Reformation the authority of Rome was denied, and in 1534 the church was formally established. The doctrines of the Church of England are those commonly held by the evangelical denominations except that it holds to the necessity of episcopal ordination for the valid consecration of the sacraments."

One detects no less than four errors in this statement. (a) The Church of England is commonly said to be "established by law," but it is not "endowed by law," and we can hardly understand what that expression can mean. (b) To say that "in 1534 the Church was formally established" is absolutely without authority. The term "established" is indeed a difficult and perhaps an informal one, that has grown up through misconception of its meaning, having possibly referred originally to the legal authorization of the Prayer Book rather than of the Church. We believe it would be difficult for the editors to show any act whereby the Church was particularly "established" in the year mentioned or in any other single year. Moreover in defining the verb "establish," the *Standard* wholly overlooks the application of the word to a Church, not defining it at all in that sense, though a definition of the noun "establishment" reads: "an ecclesiastical system established by law; state church." This is wholly unmeaning when the verb "established" is not defined. The same uncertainty, plus another error, is contained in the definition of "established church": "a church established (question: what does that mean?) and at least in part supported by the state." The Church of England, to which the term "established" is applied, is not "at least in part supported by the state." (c) Again, the "doctrines of the Church of England" are at least primarily those of the Catholic Creeds, as her authorities invariably state, and differ in many respects from the doctrines "commonly held by the evangelical denominations." (d) "Necessity of episcopal ordination for the valid consecration of the sacraments" is an erroneous expression. Only one sacrament is "consecrated," that being the Holy Communion; and even in that it is not exactly accurate to speak of the *sacrament* as being consecrated, as the *Standard's* definition of the word will itself show. The elements, the bread and wine, are consecrated; not "the sacraments."

Turning to "Catholic" we have (1) the definition relating the term to the "whole Christian Church," which is accurate if the term Christian Church itself be accurately used, but which could have been better expressed by identifying the term with the historical Church as founded by our Lord, and its branches, offshoots, members, and all that pertain to it. We have then specifically the references to the Roman use of the word, and (2) "of or pertaining to the Anglican Church; Anglo-Catholic," with the reference: "The Church is essentially *Catholic*, and only incidentally national," from Campion in *Lux Mundi*. This reference hardly bears out the definition. Anglicans do not use the term Catholic as pertaining exclusively to the Anglican Church, but rather as denoting those attributes which the Anglican Church shares in common with other branches of the historic Church. The Anglican Church is held to be a part of the Catholic Church, but no serious writer uses the term as synonymous with "the Anglican Church." Romans claim the term exclusively for themselves, and that use of the word is correctly given among the definitions; Anglicans make no such claim. As a noun the primary definition, "A member of the Catholic Church, in any of the senses recorded under the adjective," is a proper one.

Turning to the word "Protestant" (as a noun) we learn that it denotes "a member of one of those bodies of Christians that adhere to Protestantism, as opposed to Roman Catholicism; in general, a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion; any Christian not a Roman Catholic, an Old Catholic, or a member of any one of the Eastern Churches. The term was first applied to those princes and other adherents of Luther who, at the second council of Spires, Apr. 19, 1529, protested against the decree of the majority representing the Roman Catholic states of Europe, which decree involved a virtual submission of the Reformers to the authority of the Roman Catholic Church. It is now generally applied to and accepted by all Western Christians who are not Roman Catholics, tho it is disclaimed by some High-church Anglicans." "Protestant Episcopal Church" is defined as "the Anglican Church in the United States, representing and descending from that branch of the Church of England founded in the American colonies during the 17th century." There is then a historical statement, accurate except where it states: "Its doctrines are contained in the Thirty-Eight Articles, and it holds to the historic episcopate, locally adapted to the people's needs." The authorities of the Church invariably distinguish between her doctrines as set forth in the Creeds and the series of definitions set forth in the Articles, which are not primarily the "doctrines" of the Church, but rather her local definitions.

Under the head of "Communion" we have the following with respect to the Anglican Communion: "The affiliated churches of the Episcopal faith. See *Anglican*. The Archbishop of Canterbury is the nominal head of the communion, and on his invitation delegates, especially the bishops, meet in General Convention at his palace of Lambeth in London." One might criticise the term "Episcopal faith" as not really accurate, and the statement that on the invitation of the Archbishop of Canterbury "delegates, especially the bishops, meet in General Convention at his palace," etc., is obviously inaccurate. The Lambeth Conference thus referred to is not accurately termed a "General Convention," nor does it consist of "delegates," but of Bishops alone. The "General Convention" is a purely American body, with which the Archbishop of Canterbury has no connection.

Under the head of "Liturgy" we find a long list of the various historical liturgies of the world, but no reference to those of the Anglican Churches—an omission that is inexcusable.

Under the head of "Presence" we have a series of definitions. "Real presence: the actual presence of the body and blood of Christ in the eucharist. This is held in different churches according to different statements." The Roman doctrine is quoted from a decree of Trent, while it is stated that the "Greek Church teaches the same view, though less distinctly." The Lutheran doctrine is then

given, and fourth it is stated that "The High-Church Anglicans hold that 'the bread and wine become by consecration really and sacramentally (tho in an inconceivable manner which cannot be explained by earthly similitudes or illustrations) the body and blood of our Lord,'" the inner quotation being taken from Blunt's *Dictionary*. Our only correction would be that "High Church Anglicans" hold that *the Church teaches* so and so, rather than teaching the doctrine as of their sole authority. It might be challenged by certain Low Churchmen if it were stated absolutely that "the Anglican Church teaches" this doctrine, but certainly a reference to the High Church school is inaccurate in not showing that the teaching of that school is that the Church itself teaches this doctrine.

Under the head "Reformation" is the statement that "its formal principle, according to Luther, is the Bible as the Word of God; its material principle, justification by faith." "The chief phases of the Reformation" are described as the Lutheran, the Reformed or Calvinistic, and the Anglican phase. Concerning the latter, we read: "The Anglican phase, in England, in which the first and negative period of the Reformation was separation from Rome under Henry VIII. (1527-1547); the second or more spiritual (1547-1573) was signalized by improved translations of the Bible and adoption of Articles or Confessions; the third was reactionary under Queen Mary; and the fourth was the final establishment of the Protestant Church under Queen Elizabeth." There is here a hopeless confusion of dates, those attributed to the second period extending in fact well through the fourth, while the characterization of the fourth period is particularly unhappy; and incidentally conflicts with the date given for the "establishment" of the Church under the word "Church." Also we may add that both of them are incorrect, and that there was no act under Queen Elizabeth that can accurately be described by the foregoing language.

This will be enough to indicate that the ecclesiastical definitions, in so far as they relate to Anglican literature, are wholly unreliable. It must be remembered that it is no function of the dictionary to inquire whether doctrines are true, or usages are justified; but simply to define what is meant by terms used seriously by any group of writers. The *Century Dictionary* is far more accurate in all ecclesiastical terms than is the *Standard*, and the former remains therefore unexcelled in that department of philology. One ventures to hope that when the *Standard* is again revised or reconsidered it will be recalled that the terminology used in Anglican literature is sufficiently distinctive to make it essential that an expert in that literature should be employed to pass upon all words of ecclesiastical import. One could not possibly understand accurately the writings of the great Anglican scholars, English or American, by referring to the *Standard Dictionary* for definitions.

Apart from this, the Dictionary is a magnificent production, and one reflecting great credit upon its distinguished editors and upon its publishers.

BIBLE VERSIONS

The Westminster Version of the Sacred Scriptures. General Editors: The Rev. Cuthbert Lattey, S. J., and the Rev. Joseph Keating, S. J. Longmans, Green & Co. Price 40 cents.

The work above named does not exist as yet and even its eventual existence is still uncertain. A beginning has been made, however, by the publication of "Volume III, Part 1: The Epistles to the Thessalonians," by Fr. Lattey, and further progress with the translation is to depend on the reception of the first experiment. It is to be hoped that the whole task may be duly carried out, for the foretaste given is a very scholarly translation into polished modern English.

Otherwise little comment is called for. Brief introductions and notes are provided, drawn almost entirely from the commentaries of Frame and Milligan, and the only Roman Catholic scholar of importance cited is Fr. Prat. It may be noted that if the translators try to make much use of him when they translate Romans, they will find themselves in difficulties. The Greek text employed is that of Westcott and Hort, with few departures. Consequently there is little about the book that is "denominational." A significant exception is the preface, which apologizes in a rather nervous way for publishing a translation from the Greek at all. On reading it, non-Romanists will have to remind themselves with an effort that the book was written in 1913! B. S. E.

The Washington Manuscript of the Four Gospels. By Henry A. Sanders. New York: The Macmillan Company, 1912. Price $2.00.

This magnificent manuscript of the Gospels, hardly behind the great Vatican and Sinaitic codes, receives in this volume a description and discussion that are fully worthy of it, together with a full collation. It is enough to say that the work could not be better done. Dr. Sanders concludes in favor of a date not far from 400 A.D. or earlier. And the evidence of the codex, in his opinion, lends support to the textual theory of von Soden rather than to that of Westcott and Hort. B. S. E.

As to the complaints about broken friendships! . Friendship is often outgrown; and his former child's clothes will no more fit a man than some of his former friendships.—*Sir Arthur Helps.*

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

THOSE persons who enjoy studying the meaning of language, have, doubtless, noted the very interesting little discussion over the word "Goodbye," which has appeared lately in THE LIVING CHURCH, and which the Editor has declared ended. Without adding any discussable proposition which might be blue-penciled, it seems to us that all that has been said is true and yet does not really conflict. "Good bide with ye" and "God be with you" must be originally the same wish, as it is understood that the adjective "good" was primarily from "God." One writer reminds us that "Adieu," the beautiful farewell of the French, is also a commendation to the care of God at parting, and even "Fare-thee-well" is a wish for the welfare of those who are about to separate. So, construe it as we may, it appeals to us as a most beautiful proof of the piety of our forebears, that they could not part without a tacit prayer; there was no word or phrase provided for a parting, from which God was omitted. And while this blessing in itself was a joyous one, we agree with a poet whose graceful lines appear at times in these pages, that there may be a sad "Goodbye." So long as we have human hearts and human loves, even though we bow in resignation to God's way, there must be sadness in some partings which even the word "Goodbye," with all its richness, cannot dispel.

Mrs. Weston deplores that there is no other word to express a final parting. We would respectfully remind her that the vernacular of her own tongue has recently supplied a word which, while not eminently suited to poesy, at least could not be misinterpreted by philologists. "So-long" is now the parting salute which is rapidly consigning all others to desuetude. "Hello" and "So-long"! Are they not characteristic of this rapid, image-breaking age? The stately "Good morning," "Good night," "Good day," the wish for good, must all be displaced by something easier to utter.

The French parent teaches the child to speak of God always as *"le bon Dieu."* Naturally and frequently "the good God" is spoken of by the peasant child, and yet with reverence. It is a beautiful thing to teach children to speak thus of the Deity and to bring His goodness thus intimately into their lives. Our blunt English way of speaking of the Almighty makes Him the Judge, the Creator, the Eternal, the Almighty, but not the near-by, loving Friend and Confidant—the Giver of the small blessings of life. *Le bon Dieu!* Is it not a beautiful conception to drop into the plastic mind of a child?

BEFORE CHRISTMAS tissue-paper and red ribbons are well out of the way, the Auxiliary leaders must give thought to the great missionary rallying day, Epiphany, which this year falls on Tuesday. In even the weakest Auxiliary this feast should never be passed without special honor. Beside the religious observance of the day, there should be a meeting of the Auxiliary and there should be some special feature. The usual monthly meeting should be adjusted to this day, and as Epiphany means "manifestation," so the Woman's Auxiliary on this day might manifest itself to those about it who may know very little of its nature and workings.

A few weeks ago the head of this department was presiding over a missionary meeting made up of women from seventy denominations. At the close of a talk by one of our clergy, a woman rose and said, "I am so glad to hear about the Episcopal Church. I will never forget the Epiphany meeting when your society invited seventy presidents and we heard such a fine sermon on Missions from your Bishop and had a talk about the Philippines from Miss Sibley. I never knew what Epiphany meant before." Surely this is just the time to lengthen our cords, and, with General Convention news not half exhausted, every Auxiliary could easily prepare a programme that would be of general interest and invite the leaders of all the missionary societies in the town to enjoy the programme with them.

A committee of invitation might be at work a week in advance, seeking the new-comer, the lonely, the aged, and offer to them a joyous afternoon. The juniors would be of great assistance at such a time and would help to bring about that *entente cordiale* which was so much discussed and so ardently hoped for in the triennial meetings. In short let every Auxiliary show itself in its best light on the Feast of Light-Epiphany.

AS THERE ARE no more buildings to be erected from the United Offering, it will be interesting to the Auxiliary to know something specific about the last ones given from this fund.

The George C. Thomas Memorial Dormitory at St. Augustine's School, Raleigh, N. C., is of more than usual interest to all of us because it is built from our pet offering and because it bears the name of one so dear to us, who rejoiced with us over our Offering at each triennial, and whose loving, joyous Christianity bubbled over in all he said and did about the Auxiliary—and about the whole Church, for that matter. From the United Offering of 1910, the sum of $5,000 was given to this building, with which the tower and north wing have been completed and are now in use. From the last United Offering, a similar sum was given with which to complete the building. On November 26th a service was held at which Mrs. George C. Thomas was present, and, with teachers, students, clergy, and Bishop, the building was formally dedicated. Addresses were made by Bishop Cheshire and the Rev. A. B. Hunter, Principal of St. Augustine's School, who asked the Bishop to set the building apart for its proper use, which he did in these words:

"In the name of the ever blessed Trinity, Father, Son, and Holy Ghost, Amen. We, Joseph Blount Cheshire, by divine commission Bishop of North Carolina, President of the board of trustees of St. Augustine's School, Ordinary and Visitor of said school, do hereby set apart this house and do solemnly dedicate the same by name of the George C. Thomas Memorial Dormitory, to the glory of God and for the use of His Church, and in special honor and memory of His faithful servant, late Treasurer of the Board of Missions, whose name it bears. And we do hereby declare it to be now open for its blessed work."

We shall hope in time to be able to tell something about the Josephine Hooker Memorial School in Mexico, to which the only other gift from the United Offering of 1913 was made.

THE WOMAN'S AUXILIARY of the diocese of Ohio, as well as our sisters of Michigan, have monthly conferences in Cleveland. These are arranged for six months, beginning with November, with topics as follows: A Review of the Triennial, The Church Periodical Club, Auxiliary Meetings—What makes them stupid?—What makes them interesting? (This is a very live subject), Our Organization in Four Departments, What relation does the study of Missions bear to Woman's Auxiliary work, The uses made of the United Offering. Beside these, a Cleveland Convocation meeting for the Epiphany season is announced and a Quiet Day for March 20. The visiting speakers are Mrs. G. L. Drake, Medical Work in China; Miss Isabella H. Armstrong, Educational Work in China; Mrs. H. H. Darby, Two days in Hankow and Wuchang; Mrs. H. R. Collacott, Why we are—What we do—How we do it; The Apportionment Plan, paper by Mrs. Bates, read by Mrs. Winsor; Miss Mather, General Missions; Miss Mary Taylor, A Winter in Mexico. The traveling expenses of speakers are paid from the diocesan Extension Fund.

VERY INTERESTING letters come to this Department, and it is rapidly becoming an exchange not only for prosaic Auxiliary ideas, but for acquaintanceship and goodwill, not alone between the department and its correspondents, but between women whom the department has brought together. It is pleasant to set in motion currents of friendship and to know that it all redounds to the uplift of the Auxiliary and other good objects. But a short time ago there came a newspaper cartoon on the edge of which was written, "Sent in memory of your speech in New York." This cartoon depicted nearly a score of feminine heads, surmounted by the fashionable "stick-up" or skyscraper, as this paper called them. At every known angle did these ornaments cleave the surrounding atmosphere, some tall and resembling a broken-toothed comb, others like unto Christmas trees, while still others bore the well-known feather-duster features. The relation between these curios and our speech before the august assembly of the last day of the triennial did not at first present itself, but delving into memory's depths, it was recalled that when suggestions were asked for the 1916 triennial, we made the remark that stick-ups worn exactly in the middle of the hat, projecting neither to the right, the left, the fore, nor the aft, might insure comfort and even safety when Auxiliary women meet to register. Happily the fickle goddess of style will have arranged things differently by the next triennial.

FRESH SPRINGS

BY FRANCES KIRKLAND

"All my fresh springs shall be in Thee."

A GREAT city was in need of water. To drink from the available supply meant danger, and often death. Disease claimed old and young, for the water was full of impurities. At the public fountains only a muddy trickle dripped down; there was no clear, sparkling stream, where the little children might linger and play. And ever, as the heat of the summer grew more intense, the flow of water grew slower, and more unwholesome.

The wise men of the city gathered together. "We must fight this evil that has come upon us," said they, "here is an enemy more potent than an invading army; for from the soldiers we might protect our wives and our little ones, and bear the attack ourselves, but this evil falls on the old and on the very young, as well as on the able-bodied."

"Let us go to the neighboring mountains," counseled one, "there we shall find pure springs. Let us bring the health-giving water from the hills to the people of the city."

And so it was done. The waters of the mountain springs were gathered into a great reservoir, which supplied the thirsty thousands of the city. Little children lingered about the city fountains, playing in the silver overflow. Everyone felt younger and stronger, for the demons of drought and disease had been overthrown. No one now went thirsty. The springs were unfailing, for they had been chosen in a time of drought.

The experience of the great city is often that of the individual. How seldom we realize the importance of choosing our springs until the drought is upon us, and our souls shrivel and fail for lack of the water of life. Some surface stream had been chosen, which amply supplied our needs until the time of trial. How important, then, is the choosing of the springs!

To him who has tasted the pure water from a mountain spring nothing afterward is so satisfying as that fresh, sparkling draught. The memory of it lingers, so that in heat or illness the cry goes up, "Give me to drink from the mountain spring."

Until Christ came no one had fully realized the great thirst that consumed all the peoples of the earth. "The cup of cold water" became to his followers a princely gift. It was He who beheld the toilers at the well, and preached of living water to the weary water carrier. So unfailing is the fountain head of this spiritual spring that the water which refreshed the woman of Samaria is standing ready to quench our thirst to-day. Like her we stand beside our well of earthly pleasures and say, "Sir, give me this water that I thirst not, neither come hither to draw."

Like the woman of Samaria, we wish to avoid the work of drawing water. We wish our thirst quenched, but we want it quenched easily, without effort to ourselves. But the purest water is that which comes directly from the spring. Let us not be afraid of the labor; the mountain climb necessary before we can obtain the living water. Like the thirst of the body, the spiritual need of water is a daily recurrence. Every day we must seek the heights, and obtain the refreshment so freely offered us.

Many people, who have absolute faith in the water systems of their cities and towns, doubt the continuance of their spiritual supply. "I am filled with abundance of life now," is the thought, "but will the supply last when I am old? Will not my soul then shrivel and grow parched?"

As an answer to all our doubts and misgivings come the words of ancient wisdom, "All my fresh springs shall be in Thee." With daily refreshment from the great Source the soul cannot fail to win health and beauty.

IT IS difficult to make a true friend, and when made the treasure should be carefully kept. Keep them under thine own life's key. Friendship is doubly blessed; it renders prosperity more brilliant, and adversity more bearable. Cherish them, stand up for them if attacked, rejoice with them if they prosper, sympathize with them in evil times, console them if they are in trouble.—*Lubbock.*

THE COMPOSER

Below the billows bellow and above the breezes bray;
The seas are singing wave-staves at the dawning of the day,
With the reeling, roaring rollers chanting proudly to the morn
Melodies of all the New Things crowding forward to be born.

Who writes the song the surges sing? Who sets eternally
The waves' sonorous voices to a changing harmony?
For the boom of loosened waters in the deep sea comber-lines
With the solid surf-roar coastwise into melody combines.

His storm-songs and tornado-tunes are played on reefs and bars
By an orchestra of oceans to an audience of stars;
And his harmony of hurricanes makes resonant the roar
Of the railing, reeling rollers on a thousand leagues of shore.

His, too, must be the music in the moonlight on the sand
When the little ripples tinkle tiny lyrics up the land;
Silverest of silvery noises, sound that twinkles like a star
Or the laugh of baby cherubs heard from Paradise afar.

When the deep and dreadful organ-pipe of thunder rises true
His the Oversong that echoes from the resonant sea-blue;
And the Undersong, more subtle than eternity, one hears
As the sky's dome booms, like a deep bell, to music of the spheres.

Round the prophet-slaying cities, brooding smoke beside the main,
Sweeps the many-minstrelled music of the outer ocean, plain.
When an orchestra makes music, back of it must somewhere be
A composer. What musician thinks the music of the sea?

LOUIS TUCKER.

IN A VICARAGE GARDEN

AT St. Swithin's vicarage in East Grinstead, on a certain July evening, I saw a pretty sight. It was the good custom of the vicar and his wife to invite the people of the parish to a lawn party every year, and after refreshing their hungry souls, with a plentiful repast, to have dancing on the lawn. So, in the yellow sunset, we entered the gates, with a stream of fellow-participators from the village, close at hand. The garden was just an English garden, lush and green, bright with flower borders, full of color, fragrance, and the song of birds. Tall elms encircled it, and over its wall the venerable church tower rose in perpetual blessing. Under the elms, and close beside the wall, tables were laid, where coffee urns hissed merrily, and teapots spouted scented streams. Great mounds of plum cake and of currant buns lay among silver dishes of roses, and behind these delectables all the pretty women of the countryside were gathered to serve their hungry fellows.

There were fairy lamps hung in the trees, and more encircling the lawn and flower borders, like glow worms in the grass.

Under an immemorial oak the village band, glistening with many buttons, sat, ready to strike into a stirring tune.

Little Lady Musgrave, first, always, in kind and gracious acts, moved about among the guests, placing mothers whose babies had to be carried upon comfortable benches under the trees, patting little girls on the back, and holding up to their large eyes, fat cakes and brimming chocolate cups. All the toilers from the town came in. The two dear, corpulent women from the book shop, the little harness maker who leads the waits at Christmas in the minstrel gallery at Sackville, the thin and wiry keeper of the Dorsel Arms, and every small boy that could be thought of, looking mildly rebellious over his Sunday collar, starched for the occasion. Weary women put on their best frocks and an air of gaiety. The men, rejoicing in bright neckties and well brushed clothes, led their wives in with a show of gallantry good to behold. All crowded about the tables, and made an end to the vast piles of cakes, while pretty girls went hither and yon with cups and cream jugs.

This business of eating was very real, very vital, very serious indeed, and had to be got out of the way before the more picturesque, if not more ardent, fun could begin. One poor fellow from his wheeled chair drank copious cups of coffee, while he gazed upon the scene with utmost satisfaction. To him, the old garden, the tall blue spikes of delphinium, the thrushes singing, and the glowing sky, all meant freedom from the bondage of invalidism; because he was there among free men and women, out in the open just as others were. Perhaps that one glad evening was the poem of his life, to be read over again, as year followed year. Babies slept and were laid upon the grass, or were trotted gaily upon neighborly knees, while older children, free from restriction, ate as never before. One of the times of their lives having arrived for free and absolute satisfaction, no one wondered at the glad gorging of plum cake, with oblivion to all beside. But finally it was done, the supper ended, the urns empty and cold, and mysterious personages whisked away all evidences of the feast, and swept, as if by magic, the long tables from under the elms.

Directly the music began all eyes turned towards the sunken lawn. Such a long, deep lawn, all soft and mossy under its close clipped grass, a lawn more than a century old, the very ideal thing to dance upon on a July evening. First, clerks and apprentices led off with bright faced village girls, as by reason of being young, they were the most eager to begin. Then older men and women joined the whirling pairs, entering the kaleidescope of color and movement, to fly up and down and round about. The vicar and his curate, too, were there, darting into corners in true British fashion, as if all life depended upon the fastest whirl they could describe. The pretty women released from the coffee urns stepped off with alacrity, dancing as jauntily with their village brethren, as if each had worn an epaulet. It seemed just a natural joyous occasion, in which a certain fellowship prevailed of utmost understanding and good will. One might speculate as he chose, but he could not see it with his own eyes, and not be convinced of the very excellent meaning of that garden party.

Then the Sir Roger! It was an immense thing. Thirty couples dancing at once to the music of some old time ecstatic tune, very marked, entirely jubilant and full of abandon. To see the stolid butcher go down the line was worth a trip across the ocean, and small fluttering girls pirouetting fearlessly with their fathers' landlords, gave one's heart a big bound of hope. The curate's clerical coat tails stood straight in the breeze, as he fled down the long aisle to twirl a lady of distinction at the end of it, and the band tooted merrily. So they all danced while the rose sky faded, and stars came out faintly twinkling in the long twilight, and the sky's great arch took on that deep blue, and the dusk stole among the flowers like a mystical veil. The fairy lamps showed emerald and rose, pale yellow and violet. In the trees they swung like blossoms stirred by the wind.

At ten o'clock the little féte was over, the music silent, much hand-shaking going on, and good-byes said, as the stream poured out of the garden gate, to flow away down the steep lane, into the high street, to lose itself in countless houses along the way, and out among the farms and roads of the countryside. It was an eager crowd and sincere. Those good hand-shakings in the gloaming seemed like promises of loyalty to the vicar and his wife, and still more, to the ancient church whose walls had sheltered them year by year, whose open doors gave access all day long to the house of rest, whose ministry had for many generations blessed their forefathers. Here they had been brought to receive the first great sacrament of blessing, had come to take the Body and Blood of Christ, had returned to marry, and to give in marriage, and at length were to be brought again in silence for that last blessing of all, and laid in peace among their dead under the churchyard elms.

It is good to have seen a thing like this, to have been received into the life of the people, as it were, made one of them at an unique festivity; for indeed with us in America such a party would hardly be possible. But why? Must the only parish entertainment be held within doors where the inevitable "movie" is the one diversion, and dancing if at all, is done within a small space? Think of the great lawns and gardens and woodlands, utterly shut away from village folk in many of our towns, in this land of freedom!

Of course the English vicarage garden is only a dream to us, where all is new and recent—but could we not induce our neighbor of the palace, or villa or country house, to open his garden once a year that the people of his parish may come in? Perhaps the opportunity to serve his poorer brothers would be gladly seized.

And would not the man with the hoe grow more human, more brotherly himself, if he were asked to dance upon the lawn?

Surely in even a great nation small things must count, and it were not so small a thing either, if in every parish once in the year, the poor, Christ's chosen, and the rich, and the between man, might meet, and eat, and play together of a summer's night.

A. M. T.

IF YOU can't do the work you like to do, try to like the work you have to do.—*Selected.*

Church Kalendar

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Jan. 1—Thursday. Circumcision.
" 4—Second Sunday after Christmas.
" 6—Tuesday. Epiphany.
" 11—First Sunday after Epiphany.
" 18—Second Sunday after Epiphany.
" 25—Third Sunday after Epiphany. Conversion of St. Paul.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Agnes Huntoon (in Department V).
Mr. C. W. Williams (in Department V).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Dr. W. H. Jefferys.
Miss S. H. Reid.
Rev. P. N. Tsu.

JAPAN

TOKYO

Deaconess V. D. Carlsen.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

WORK AMONG MOUNTAIN PEOPLE

Rev. W. B. Allen, of Asheville (available during February).

Rev. S. L. Tyson of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

Personal Mention

THE Rev. WYATT BROWN, rector of Trinity Church, Asheville, N. C., will spend the month of January at the General Seminary in New York. The vestry has engaged the services of the Rt. Rev. Junius H. Horner, D.D., Bishop of Asheville, for the period of the rector's absence.

THE Rev. JOHN V. COOPER has accepted the curacy of St. Paul's Church, Flatbush, Brooklyn, N. Y., and he may now be addressed at 63 Clarkson street, Brooklyn, N. Y.

THE ADDRESS of the Rev. THEODORE JOHN DEWEES continues to be Susquehanna, Pa., where he is priest in charge of Christ Church, Susquehanna, and Grace Church, Oakland, diocese of Bethlehem. The address given in the 1914 LIVING CHURCH ANNUAL is Palmerton, Pa., and is incorrect.

THE Rev. ANDREW GRAY, D.D., of Danville, Ill., has accepted an offer from an English tourist agent, to go with an educational party, which is to leave London on January 22nd, for an extended tour of Egypt and the Holy Land, and give the addresses descriptive of the places visited. After January 4th his address will be care Messrs. Baring Brothers, 8 Bishopsgate, London, E. C., England.

IN the *Living Church Annual*, at St. Alban's School, the names of the officials should be given as follows: Rev. L. B. Hastings, Rector; Rev. R. C. TenBroeck, Headmaster.

THE ADDRESS of the Rev. H. R. HULSE is now 215 Tompkins avenue, New Brighton, S. I., New York.

THE Rev. C. STUART KITCHIN has accepted a call to the rectorship of St. Luke's Church, Mt. Joy, Pa., diocese of Harrisburg, and he should be addressed accordingly.

THE Rev. NICHOLAS RIGHTOR has accepted the rectorship of St. Mark's Church, Hope, Ark., with charge of missionary work at Fulton, Stamps, and Texarkana.

THE Rev. WALTER WILLIAMS has resigned the rectorship of Grace Church, Washington, D. C., and on January 1st began his duties in St. Thomas' parish, New York City, as curate, in charge of St. Thomas' Chapel. He may now be addressed at St. Thomas' House, 229 East Fifty-ninth street, New York City.

ORDINATIONS

DEACONS

ARKANSAS.—On the Third Sunday in Advent at the Church of the Holy Cross, Warren, Mr. I. CLENDENNIN PERKINS was ordained deacon. The candidate was presented by the Rev. Charles F. Collins, former minister in charge of Holy Cross. The sermon was preached by the Bishop. Mr. Perkins is now in charge of Holy Cross, Warren, and St. Mary's, Monticello, with residence at Warren.

PRIESTS

EASTERN OKLAHOMA.—On Saturday, December 20th, at St. Paul's Church, Claremore, the Rev. JAMES THAYER ADDISON, the minister in charge of this mission, was advanced to the priesthood by the Rt. Rev. Theodore Payne Thurston, Bishop of the district. The candidate was presented by the Rev. George C. Gibbs of Okmulgee; the Rev. C. V. Kling, rector of Trinity Church, Tulsa, read the Litany. Besides the above, the Rev. S. C. Welles of Chelsea, and the Rev. J. H. H. Reedy joined in the laying on of hands.

OHIO.—On Tuesday, December 23rd, in St. James' Church, Wooster, the Bishop of the diocese ordained to the priesthood, the Rev. GEORGE S. WALTON, who, as a candidate for orders and deacon, had been in charge of the parish for a year and a half. The candidate was presented by the Rev. D. F. Davies, D.D., and the sermon was preached by the Rev. Henry E. Cooke, who, together with Archdeacon Abbott and Rev. J. L. P. Clarke, united in the laying on of hands. There was also in the chancel, the Bishop's chaplain, Rev. John F. Keene, deacon.

DIED

AXTELL.—In Stratford, Conn., on December 12, 1913, CHATLES FRANKLIN AXTELL. The burial service was held at St. Peter's Church, Morristown, N. J., from the church he loved so well, and where for many years he was a devout communicant.

"The strife is o'er, the battle done."

BENSON.—Entered into rest on Christmas Eve, JANE A. BENSON, wife of the late Arthur W. Benson of Brooklyn, N. Y., aged 84 years.

"At even time it shall be light."

GARRETT—Entered into life, at Burlington, Iowa, on November 17, 1913, JACKSON KEMPER GARRETT, aged 38 years, youngest brother of the Rev. David Claiborne Garrett.

Grant him, O Lord, eternal rest
And may Light perpetual shine upon him.

HILLYER.—On Monday, December 15, 1913, at his home in Portage, Wis., D. A. HILLYER, aged 73 years. Burial took place in Silver Lake cemetery, Portage, on December 17th. Mr. Hillyer was a vestryman of St. John's Church, Portage.

LEWIS.—Died instantly, as the result of a fall, on December 16, 1913, at her home in Vergennes, Vt., HENRIETTA S. LEWIS, widow of the late James Edwin Lewis, aged 69 years. Requiem Eucharist at St. Paul's Church, Vergennes, on the morning of December 18th, with the burial office that afternoon.

"In the communion of the Catholic Church."

LIVERMORE.—ANNE-PAUL LIVERMORE, wife of W. H. Livermore, on December 19, 1913, at Woodbury, New Jersey.

May she rest in peace.

WATSON.—At her home in Wilmington, N. C., very suddenly on December 18, 1913, Miss ELIZABETH WATSON, sister of the late Bishop Watson, in the 94th year of her age.

WEBBER.—Mrs. M. AUGUSTA WEBBER, the greatly beloved mother of the Rev. Percy C. Webber, went to sleep seemingly as usual, and woke early Friday morning, December 19, 1913, in Paradise.

Father, in Thy gracious keeping
Leave I now my loved one sleeping.

RETREATS

GRAND RAPIDS.—A retreat for the clergy of the Diocese of Western Michigan will be held in Grace Parish House, Grand Rapids, commencing on the evening of February 2nd and lasting through February 4th. It will be conducted by the Rev. Harvey Officer, of the Order of the Holy Cross, and arrangements will be made for those attending the retreat to live in community. A limited number of clergy from other dioceses can be received and will be made welcome.

Application should be made to BISHOP MCCORMICK or to the Rev. G. P. T. SARGENT, Grand Rapids, Mich.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED.—YOUNG PRIEST. Married or single, for curate in parish in city near New York. Must be good Churchman. Splendid opportunity for energetic man to express his own individuality. Salary $1,200. Address "J. F.," care LIVING CHURCH, Milwaukee, Wis.

WANTED, at once, a young, unmarried clergyman, as curate in a large city parish. Apply to the RECTOR, 800 Marcy avenue, Brooklyn, N. Y.

POSITIONS WANTED—CLERICAL

MINISTER, age 30 (another denomination), drawn to Episcopal Church, gladly offers himself to any Bishop or rector for work. Preacher, worker, visitor; excellent references. Apply, "MINISTER," care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER, young, unmarried, and Churchman. Have had five years experience with boy and mixed choirs. At present engaged, but desire change to another field. Address G MINOR, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST with excellent testimonials, English and American, desires position. Devout Churchman. Address ERNEST D. LEACH, 7 Grafton street, Chevy Chase, Md.

LADY, will assist in household, for instruction in branch of housekeeping. Nominal price. References. M., care LIVING CHURCH, Milwaukee, Wis.

LADY wishes place as companion, managing-housekeeper, or mother's-helper. Nominal compensation. B., care LIVING CHURCH, Milwaukee, Wis.

CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES needing a Rector, an Assistant, or an organist and choirmaster, please write to 147 East Fifteenth street, New York. Reliable candidates available always.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. AUSTIN ORGAN CO., Hartford, Conn.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address MISS BALCOM, care LIVING CHURCH, Milwaukee, Wis.

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CLERICAL TAILORING. — Cassocks (Boys' from $2.50; Men's from $3). Surplices (Boys' from $1; Men's from $1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

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NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

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669 names have been on our lists during the last three years.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men.

The Brotherhood's aim for the year 1914 is the Threefold Endeavor.

1. A monthly Men's Communion in every Parish having a Brotherhood Chapter.
2. A Church Attendance Campaign covering the seasons of Advent and Lent, or some other definite period.
3. Men's Bible Classes, with the usual educational aim, also emphasizing the personal work part of social service.

The Brotherhood will welcome the coöperation of Churchmen generally.

BROTHERHOOD OF ST. ANDREW.
88 Broad street, Boston, Mass.

MASS MEETING FOR YOUNG WOMEN IN NEW YORK

A large Mass Meeting has been arranged for the young women of the diocese of New York, for Sunday, January 11, 1914, at half past three, to be held in New Synod Hall, Amsterdam avenue, and 110th street., New York City. The purpose is to interest the young women of every parish in the city and diocese in the cause of missions. Three distinguished speakers will address the meeting. They are: the Rt. Rev. David H. Greer, D.D., the Rev. Howard C. Robbins, and Mr. George Wharton Pepper.

All young women interested are invited to be present.

APPEAL

THE ALL NIGHT MISSION, NEW YORK

The ALL NIGHT MISSION, now in the third year of its career of service, during which it has sheltered over 75,000 men, fed over 45,000, and helped over 7,000 to a new start in life, *is in need of funds.*

This is a unique and practical rescue mission for men, which feeds the hungry and shelters the homeless. It is always open night and day. Through Mr. Dudley Tyng Upjohn, its President, and Treasurer, the Mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery, Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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- Brentano's, Fifth Ave., above Madison Sq.

BROOKLYN:
- Church of the Ascension.

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- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
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- T. J. Hayden, 82 Weybosset St.

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- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
- R. C. Hawkins.

PUBLICATIONS

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LONGMANS, GREEN & CO. New York.

Life Beyond Life. A Study of Immortality. By Charles Lewis Slattery, D.D., Rector of Grace Church. New York. Third Edition. Price $1.00 net; by mail $1.06.

H. C. COOK CO. Steubenville, O.

Frederick William Von Steuben and the American Revolution. Aide to Washington and Inspector General of the Army. With an account of posthumous honors at various places. By Joseph B. Doyle, author of Memorial Life of E. M. Stanton, Jefferson County Twentieth Century History, etc. Under the Auspices of the Stanton Monument Association.

PAMPHLETS

FROM THE AUTHOR.

The Kingdom in Pictures. By the Rev. John Stockton Littell, D.D., rector of St. James' Church, Keene, N. H. Author of "The Historians and the English Reformation," "George Washington: Christian," and "Some Great Christian Jews." Stories of Cross and Flag. No. 7. Price 50 cents postpaid.

Shakespeare: The Man and His Art. By Edward Lowe Temple, M.A. A Study.

THE CHURCH AT WORK

MYSTERY PLAY IN ST. PAUL'S, BROOKLYN, N. Y.

ON SUNDAY, December 21st, a mystery play was presented in St. Paul's Church, Brooklyn. For weeks the play was rehearsed under the supervision of the Sisters of the Holy Name, who have their convent and school next door to the church, at 419 Clinton street. Many of the characters in the cast were girls attending the school.

All the characters were in costume, representing the Blessed Virgin, St. Joseph, the Archangel Gabriel, the three shepherds, the three kings, a number of angels carrying torches, others dressed to portray Fra Angelico angels bearing musical instruments, and lastly a number of small children representing the faithful followers of Christ.

SCENE IN MYSTERY PLAY
St. Paul's Church, Brooklyn

The procession, headed by the thurifer swinging the censer, and followed by the crucifer and torch bearers, marched down the north aisle to the west end of the church, singing "O Come, O Come, Emmanuel!" The procession stopped at the rear of the church and the *Blessed Virgin* walked up the centre aisle alone and took her seat in the chancel beside the manger. Meanwhile those at the rear of the church sang, "Come, let us sing Our Lady's praise, whom God did highly bless." At the conclusion of the song the *Archangel Gabriel* appeared vested in alb and dalmatic and holding in his hand the Annunciation lily. He sang "The Angel Gabriel was sent from heaven."

St. Joseph next appeared on the scene, carrying his staff and lantern. He walked slowly up the aisle and took his place back of the *Virgin Mary*, who was looking at the image of the *Infant Christ* in her arms. Meanwhile was sung "As Joseph was a-walking he heard the angels sing." Next came the Angels carrying their torches and closely followed by the *Fra Angelico* angels with their musical instruments. As they advanced they sang "Angels from the realms of glory." They all knelt down for a second and then grouped themselves around the Manger and sang the Virgin's Lullaby, "Sleep little Jesu, My Son."

The three *shepherds* then advanced, singing "While shepherds watched their flocks by night." They were dressed in the skins of animals and each one held a shepherd's crook. As soon as they had paid homage to the *Holy Child* the *Three Kings* appeared, preceded by their tiny *pages*, bearing the gifts of gold, frankincense, and myrrh. The *Three Kings* were robed in gorgeous attire, and each one went up separately, and kneeling in lowly mien before the manger, presented the gifts at the feet of the *Infant Christ*, singing as they did so, "We three kings of Orient are."

The last of the procession to reach the manger was the *congregation of the faithful*, represented by a number of little girls, wearing white veils and crowns of roses, who advanced singing, "Oh come, all ye faithful, joyful and triumphant!" Every one joined in singing "Holy night, silent night," and then the procession moved down the aisle singing the recessional, *Venite adoremus Dominum*.

FORTIETH ANNIVERSARY OF BISHOP GARRETT'S CONSECRATION

ONE OF the most impressive services ever held at St. Matthew's Cathedral, Dallas, Texas, was a solemn service of thanksgiving held on Sunday, December 21st, to commemorate the fortieth anniversary of the consecration of Bishop Garrett to the episcopate. The three other parish churches in Dallas, the Incarnation, All Saints, and Christ Church, were closed for the day, their communicants uniting with those of the mother parish of St. Matthew. Several of the country clergy, and Church people from all parts of Texas, were also present at the service, in addition to a large number of thirty-second degree Masons, Bishop Garrett being for many years one of the leading Masons of the state. The service consisted of a Solemn Procession and sung Eucharist, and appropriate prayers of thanksgiving were offered. Among the clergy present were the Rev. Messrs. C. R. D. Crittenton and J. Ellis, the two diocesan Archdeacons; C. Clingman, J. B. Whaling, F. L. Carrington, and H. T. Moore, the Dallas clergy; C. Roth, Fort Worth; J. Black, Corsicana; E. R. Allman, Terrell; and J. Jamieson, McKinney.

Official recognition of the anniversary will be made at the next diocesan council, when the clergy and laity of the diocese will give Bishop Garrett a tangible token of the great affection and esteem in which he is held throughout the diocese.

NOT INHIBITED FOR SOCIALISM

AN ITEM recently published in the *Leader*, a Socialist paper of Milwaukee, stated that the Rev. Edward M. Golden had been inhibited from preaching in the diocese of Pittsburgh by reason of his socialistic views. We have made inquiry and find that Mr. Golden's inhibition had nothing to do with his socialism or with the matter of his preaching, but was pronounced for other causes entirely.

DEATH OF THE REV. L. F. BOWER

ON DECEMBER 22nd, at his home near Avalon, Pa., after a long and distressing illness, the Rev. Laurence Foster Bower, of the diocese of New York, entered into rest. Mr. Bower was a candidate for orders from the diocese of Pittsburgh, and was ordained deacon and priest in 1899, by Bishop Whitehead, and officiated at Christ Church, Indiana. Later he served in the dioceses of Long Island and New York, and was transferred to the latter in 1909. His health failed almost im-

mediately, and a few months ago he was brought home to die.

The funeral services were held in the Church of the Epiphany, by the Bishop of Pittsburgh, assisted by the rector of the parish, the Rev. Dr. Hills, Archdeacons Bigham and De Coux, and other clergy of the diocese.

NEW CHIMES AT DE VEAUX COLLEGE

ON NEW YEAR'S EVE, at midnight, the new chimes at De Veaux College, Niagara Falls, N. Y. (the Rev. William Stanley Barrows, headmaster), were rung for the first time. The bells, ten in number, were made by the Meneely Company of Troy, and are known as their F Tenor chime. They are a duplicate of those recently given to Christ Church, Greenwich, Conn., and are the gift of Mr. Albert H. Lewis of Bridgeport, Conn., who attended De Veaux College from 1857 to 1862. The inscription on the great bell reads: *"Fortiter, Fideliter, Feliciter.* In honor of Samuel De Veaux and as a memorial to those trustees, masters, boys, and patrons who have faithfully served and fostered De Veaux College, this chime is presented by Albert Henry Lewis, '57-'62. Founder's Day, A. D. 1913, the fifty-sixth anniversary of the opening of De Veaux College. Glory to God in the highest and on earth peace good will toward men." The inscription on the other bells is: *"Fortiter, Fideliter, Feliciter.* De Veaux College, *ex dono* Albert Henry Lewis. Founder's Day, A. D. 1913."

DE VEAUX COLLEGE, NIAGARA FALLS, N. Y.

CORNERSTONE LAID AT NEW HAVEN, CONNECTICUT

ON ST. THOMAS' DAY the cornerstone of the new stone church of St. Andrew, New Haven, Conn. (the Rev. W. E. Morgan, priest in charge), was laid with befitting ceremony. It signifies that the mission has entered upon an era of stability, after leading a precarious existence since 1868. Mr. Morgan, reading a history of the mission, from its inception to the laying of the cornerstone, recalled the difficulties which beset its founders, and the apparent uncertainty among the city churches as to who should be the sponsor for the mission, till the late Rev. G. Brinley Morgan, D.D., rector of Christ Church, took the mission under his care, and induced the late Mrs. Boardman to donate $10,000 for a church building. He was followed by the indefatigable labors of the late Rev. F. M. Burgess, also rector of Christ Church, and under his faithful ministrations the building fund grew to more than $15,000. Largely through his efforts St. Andrew's secured its first regular priest in charge, the Rev. G. E. Knollmeyer, who remained there till called, in 1912, to the rectorship of St. Peter's parish, Milford.

When Mr. Morgan took charge of the mission, a little more than a year ago, the chapel was dilapidated, the rooms rented as a parish house were entirely inadequate, and there was no rectory. To-day the rectory is nearly completed, and the work on the new stone church and the parish house is being pushed with zeal. Messrs. Allen and Williams of New Haven are the architects. Owing to the enforced absence of Bishop Brewster for episcopal visitations, the cornerstone was laid by Archdeacon G. H. Buck of Derby, and there were present the Rev. Messrs. C. O. Scoville, G. L. Paine, W. O. Baker, F. Sexton, and A. H. Kinney, all of New Haven.

DEATHS OF TWO WESTERN NEW YORK CHURCHMEN

THE DIOCESE of Western New York has recently lost two of its old and faithful Churchmen, William W. Killip of Geneseo, and Samuel Selden Partridge of Phelps.

Mr. Killip came to Geneseo in the early fifties, engaging in the clothing business. This, however, did not seem to be his greatest gift. When a boy he was known for his bass voice, and he left his trade to enter the Normal School of Music in North Reading, Mass., from which he was graduated in 1859. He then returned to Geneseo, organizing and conducting several boy choirs in connection with his services at St. Michael's Church, where he was organist for forty years. After his return Geneseo became the centre of musical influence. Celebrated teachers came there and gave lessons, and musical compositions of the highest order were presented. Not since Mr. Killip's activities ceased have such musical entertainments been attempted. He served his village as trustee, assessor, member of the board of health, and as treasurer, which latter office he had held for eighteen years and was holding at the time of his death, at the age of 87 years. He has also served as postmaster, to which office he was appointed in 1871, manager of the local office of the Western Union Telegraph Company, and Commissioner of the United States fund for Livingston county. Mr. Killip was a lifelong communicant of St. Michael's Church, and held many parochial offices, and acted as delegate to the diocesan councils on numerous occasions. The funeral was held on December 22, 1913, the Rev. J. W. D. Cooper officiating, and the burial was under the direction of the Masonic lodge, of which the deceased had been master and treasurer for many years.

Samuel Selden Partridge was born in Brockport, N. Y., January 9, 1839. In his early boyhood he moved to New York, where he received his preliminary law education at the College of the City of New York. He was admitted to the bar in 1860, entering the office of his uncle, Henry R. Selden, then lieutenant-governor of New York. In 1861 he enlisted as a private in Co. F, Thirteenth Regiment of New York Volunteers, of which he subsequently became quartermaster. On October 19, 1864, he married Miss Frances A. Bellamy, daughter of the Rev. Thomas M. Bellamy, then of Rochester. In 1870 he moved to Phelps, where he followed his profession for forty-three years. He was always regarded, by those whose privilege it was to know him, as a gentleman and lawyer of the old school. For nearly nine years he was postmaster of Phelps, for ten years attorney for the Willard State Hospital, and for many years a member of the Board of Education, as well as a vestryman of St. John's Church. He traveled extensively for several years, but always manifested the greatest love and devotion to his home. The funeral was held on Wednesday afternoon, December 24, 1913, the Rev. William Bours Clark, D.D., of Seneca Falls officiating.

A RECOGNITION OF AN EFFICIENT RECTOR

THE REV. DR. J. A. REGESTER'S faithful service as rector of St. Paul's Church, Buffalo, N. Y., for twenty-one years, called forth, on Christmas Day, among many expressions of affection and regard from individuals, a gift of $2,100 from his parishioners. No formal presentation accompanied this tribute, the box in which the gift was placed with much ingenuity being sent to the beloved rector late on Christmas afternoon. Six hundred names of contributors were inscribed in a book, beautifully bound in red morocco, which bore this inscription: "To Rev. J. A. Regester, S.T.D., with the love of the whole parish. Christmas 1913." This was placed in the top of the box, and beneath it were twenty-one small red bags, each containing $100 in twenty-dollar gold pieces fresh from the sub-treasury. Each bag was tagged with a year, beginning with 1893, and going through 1913, and every bag had a letter printed on it so that when arranged in order the letters spelled "A Merrie Christmas To You." With the box were twenty-one red carnations.

On Christmas Eve the vestry sent to Dr. Regester's home twenty-one American beauty roses with a card inscribed: "With loving and affectionate recognition of your twenty-one years of faithful and successful work as rector of our parish. The vestry of St. Paul's Church. December 24, 1913."

The members of his parish form a small part of the number who esteem and love Dr. Regester, but they know best the value of his service to a congregation whose members' homes are to be found in every part of the city, from the harbor to the city line and from Black Rock to South Buffalo. His services include clearing off the total indebtedness of $27,000, building a parish house, and the purchase of a rectory, His foresight and energy, together with the loyal support of vestry and parishioners, have assured the permanency of St. Paul's as a down-town church by establishing the endowment fund, now over $213,000, from which is drawn the income for current expenses.

CHRISTMAS CHEER FOR SALESGIRLS

SIX YEARS ago an associate member of the Connecticut branch of the G. F. S., offering a word of friendly cheer to a distracted salesgirl in the midst of a rush of Christmas shopping, was startled by the reply: "I'll slap anybody's face who says 'Merry Christmas' to me! What is it to me, anyway? I'm so tired when it comes that I stay in bed all day." Instead of reporting the girl to a floor walker, the associate met the members of her branch, and proposed a scheme for alleviating the condition under which salesgirls worked during the week before Christmas, so that they might find joy when the great festival day arrived. The scheme was simply to provide the girls with two hot, nourishing meals

daily, served in warm, cheery dining rooms, with an adjoining rest room, and to make the provision at a price that should be within the means of the most inexperienced cash girl.

That was the beginning of the G. F. S. lunch house, which has been maintained for six years in the heart of Hartford's shopping district, in the parish rooms of Christ Church, during the week before Christmas. In the week just past more than two thousand meals were served; the price was five cents per meal, and the business end had been so carefully studied that this was only two and one-half cents less than it cost to serve the meal. In other words, every girl paid two-thirds of the actual cost of the meal she received. The menu varied every day both for lunch and supper, and included in its range hot soups, hot puddings, baked beans, tea or coffee, meat sandwiches, fish cakes, mashed potatoes, crackers and cheese, and relishes. It was possible to serve such bountiful meals through very careful wholesale buying, and the fact that the serving was done by members of the G. F. S., only three kitchen workers being hired for the week. The advertising was done chiefly by the praises of pleased patrons, but at the opening of the lunch rooms a card of welcome was handed around to the girls employed in the basements of the larger stores. An air of cheery hospitality pervaded the dining rooms, the tables were set with clean linen and dainty china; Protestants, Roman Catholics, and Jews sat elbow to elbow, and perfect freedom was allowed in the rest room, some of the girls often gathering about the piano for a few moments, and relieving their pent-up feelings by singing popular airs. No money was collected; a large bowl stood near the door, into which the patrons dropped their nickels as they passed out. Associates acted as hostesses, watching for opportunities to speak to any girls who seemed friendless or disheartened, and several cases of actual need were discovered in this way. Just before Christmas, the salesgirls in a large department store, whose management and employees are mostly Jewish, passed an informal vote and despatched a spokesman to say that the G. F. S. house had given them the happiest Christmas they had ever known. The small deficit at the end of the week's service was met by the four G. F. S. chapters participating in the work, Christ Church, Trinity, Good Shepherd, and St. John's.

MISSIONARY STUDIES IN BOSTON

ON THURSDAY EVENINGS during January and February until Ash Wednesday, there will be given at St. Paul's Cathedral, Boston, a series of studies under the general topic, "A Study of the Church's Mission." There will be ten separate courses, though all of the classes will meet at the same hour. The following are the several subjects: A Parish Plan for Missions; The Missionary Motive in the Bible; Old Light on New Problems; The Flowering of the Flowery Kingdom; The Emergency in China; The Emergency in China (a normal course); The Empire of Christ; The Life of Bishop Ingle—Yin Teh-Sen; The Girls' Friendly Society and Missions; Motives and Methods in Personal Missionary Work. The leaders for the several courses are the following: Mr. Huntington Saville, the Rev. Hughell E. W. Fosbroke, D.D., Miss Isabelle May, the Rev. Phillips E. Osgood, Mrs. Edward S. Drown, Miss L. C. Sturgis, Mr. Sturgis H. Thorndike, Miss Margaret S. Lloyd, Miss Anna D. Fry, Mr. George H. Randall. The courses do not take the form of lectures, but of real conferences. Text books will be used, and it is assumed that those present intend seriously to study the subjects before them. Information may be obtained from Miss L. C. Sturgis, 260 Clarendon street, Boston, or the Rev. Ralph M. Harper, St. Paul's Cathedral, Boston.

NEW CHURCH CONSECRATED AT ST. LOUIS, MO.

ON CHRISTMAS MORNING Bishop Tuttle, in the presence of a large congregation, consecrated the new church building of St. Michael and All Angels at St. Louis, Mo. He was assisted by the rector, the Rev. George E. Norton.

This parish was first organized as a mission on February 15, 1912, by the Bishop. On November 30, 1913, it was organized and incorporated as an independent parish.

This building itself has the distinction of being one of the most beautiful specimens of ecclesiastical architecture in St. Louis. It was presented to the Church people of the community by some unknown friend of Bishop Tuttle, at an expense of $50,000.

An unusual opportunity presents itself to this church, inasmuch is it is located in the midst of a large neighborhood of homes in the new residential section of the city, and is

ST. MICHAEL AND ALL ANGELS CHURCH, ST. LOUIS

under the very eaves of Washington University, where boys and girls from all over the Middle West and the Southwest come to live, and learn, for four of the most formative years of their life.

At this service Bishop Tuttle dedicated the following memorials: An altar cross and vases by Mrs. P. Chouteau Moffit, and a litany desk by Mrs. W. C. Buchanan, in memory of their father and mother, Mr. Thomas and Mrs. Jane Skinker; a brass alms basin, by Mr. and Mrs. Robt. S. Redfield; a lectern Bible, by Miss Ida M. Pollard, in memory of her grandfather and grandmother, Mr. and Mrs. Thomas Skinker; brass vases for the altar, by Mrs. Thomas H. West, Jr., in memory of her mother; a silver service for the Holy Communion, by Mrs. Thos. H. Skinker, in memory of Mr. Thomas Skinker; an altar book rest, by Mrs. Susan B. Lane, in memory of her father, Mr. Wm. C. Buchanan; a silver ciborium, by Mrs. Henry C. Garneau, in memory of her sister, Miss Mary Franciscus Johnson. The font was given by the children of the Sunday school.

CUBAN SUFFRAGAN DESIRED

BISHOP KNIGHT has received a petition signed by sixty Cuban Churchmen, expressing the hope that a native Cuban may be consecrated Suffragan Bishop. Under the present canon this would not be possible, as no provision is made for the consecration of Suffragans in missionary districts.

SOCIETY CHANGES ITS NAME

THE NAME of the Society of the Holy Name has been changed to the Society for Social Advance. This action has been taken partly because a Roman Catholic Society of nearly the former name is also in existence, but also because the work of the organization is better typified by its new title. "For two years prior to the sessions of the General Convention of 1913," says its president, the Rev. Alan Pressley Wilson, rector of St. Philip's Church, Baltimore, "Social Service was fully exemplified in our aims and objects. We are thus carrying out the expression of the social views of the deputies to this convention. As the Society for Social Advance we hope to continue along these lines, and merit the high position given us by loyal sons and daughters of the Church."

MEMORIALS AND GIFTS

ON SUNDAY, December 21st, there was dedicated in Christ Church Cathedral, Lexington, Ky. (the Very Rev. Robert K. Massie, Dean), a memorial altar and reredos, together with a wainscoting extending to the side walls of the chancel. The material is white marble, enriched very effectively by richly colored Venetian mosaic. The memorial was given by the brother and sisters of John S. Pearce, who entrusted the preparation of the design to Charles R. Lamb of New York, and the work was executed in the Lamb studios. The altar is seven feet in length, with a large central panel bearing the Greek emblem of the *Chi-Rho*, surrounded by the Eternity Circle, while in the side panels, respectively, are placed the *Alpha* and *Omega*. Above the altar rise two gradines, the lower bearing the *Trisagion*, the upper panel being arranged with a throne to support the altar cross. In the centre panel of the throne is the symbol "IHS," surrounded by the border of mosaic. The memorial inscription, incised at the Gospel end of the altar, runs as follows: "To the Glory of God, in Memory of our beloved brother, John S. Pearce, Nov. 11th, 1912. This Altar and Reredos is erected by Edwin E. Pearce, Anna Pearce Cassick, Charles C. Pearce, A. D. 1913."

A NEW WINDOW has recently been placed in the south wall of St. Paul's Church, Buffalo, N. Y., in memory of Mr. James Sweeney, who for thirty years was a vestryman of St. Paul's. The window, designed by Mayer & Co. of Munich represents The Giving of the Law, the upper part of the window depicting the giving of the Law to Moses, and the lower section picturing our Lord giving the higher Law to his disciples. The window is plain Gothic, uniform in size with the other windows in the south wall, and bears the following inscription: "In Memoriam, James Sweeney."

ON CHRISTMAS DAY, at the Church of the Messiah, Detroit, Mich., a memorial gift of $1,000 was given, in memory of Miss Susan Lyman by her sister. There is a very noble and a sad note in this incident. The note of nobility is that the memorial was given, not to be seen and pointed out, but where the need was the greatest, towards the mortgage indebtedness of the parish. The note of sadness is that after the sister who gave the memorial had made her Christmas Communion she was found dead in her chair.

BY THE WILL of Mrs. Margaret Callister of Canandaigua, N. Y., who died November 9, 1913, the rector, wardens, and vestry of St. John's Church, Canandaigua, are bequeathed $4,000, to be used only for the purchase of an organ for the church, to take the place of the one purchased in 1909. The money is to be allowed to draw interest until a sufficient sum is amassed to purchase a suitable organ.

ST. JOHN'S CHURCH, Munising, Mich., has received several memorial gifts; a brass altar desk and silver bread boxes, in memory of Miss Leadbeater, from Miss Consland of Philadelphia; and chalice, paten, and cruets, in memory of the Rev. George Martin Christian, D.D., from Miss Weir of Philadelphia.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Death Visits Family of Rector at New Hartford

THE REV. FREDERIC S. EASTMAN of New Hartford lost his youngest son, Stephen

Theobold, on Sunday, December 21st. He had been ill with scarlet fever and pneumonia, but was holding his own, when meningitis carried him off. He was nearly three years old. Mrs. Eastman has been sorely afflicted lately, having lost her mother, and sister, Deaconess Mary Johnson, who was a missionary among the Indians at Hudson Bay, Canada, and now her son, making the third son given to the Saviour in Paradise.

CHICAGO

CHAS. P. ANDERSON, D.D., LL.D., Bishop
WILLIAM E. TOLL, D.D., Bp. Suff.

Churchmen at Northwestern University Form Society

CHURCH STUDENTS of Northwestern University, Evanston, Ill., have organized a society for conference and spiritual help, and adopted the title, "Seabury Society of N. W. U." The Rev. Dr. Weeks of St. Matthew's Church addressed them recently on "The Student's Relation to Religion." Dr. Weeks was for twenty-five years a college and university professor. On January 7th the Rev. A. L. Murray will address the society on "The Status of the Church To-day."

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

A Parish Reunion at Jamaica Plain—Dean Hodges' Appointments

ST. JOHN'S DAY was observed by the parishioners of St. John's Church, Jamaica Plain, with a parish reunion of past and present parishioners. One of the features was an interesting paper giving a retrospect, covering many years, by Mr. Sampson, one of the oldest parishioners. There also were addresses by the present rector, the Rev. Thomas C. Campbell, and greetings from the past rector, the Rev. Dr. Sumner U. Shearman.

DEAN HODGES of the Episcopal Theological School has been appointed the Mary Page Fitch lecturer for 1914 at the Berkeley Divinity School. The Dean has been chosen by the family of the late Bishop Potter to be the latter's biographer, and he has begun the work. A course of six studies in the life of Christ will be given by him to Sunday school teachers in Cambridge, during January and February, under the auspices of the Cambridge Sunday School Union. The series will begin on Saturday, January 24th, and methods of teaching and study will be suggested, and questions answered.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

A Mission and a Retreat

IN ST. LUKE'S CHURCH, Roselle (the Rev. Clarence S. Wood, rector), a misson was preached recently by the Rev. Father Mayo, O. H. C. The services included daily Eucharists, children's services, and night mission services. The attendance was good, the sermons helpful, and the rector reports an evident spiritual benefit received by the people. Immediately after this mission Father Mayo gave a retreat for women in St. Luke's Church, Newbold-Westville (the Rev. Howard E. Thompson, rector), on Tuesday, December 9th. As the first event of its kind in this young parish, it made a strong impression on those who attended.

OHIO

WM. A. LEONARD, D.D., Bishop

Community Christmas at Cleveland—Other News

CLEVELAND had this year its first Community Christmas, the spirit of which was much enhanced by the common fund, in which all the charitable and benevolent institutions of the city united in raising for Christmas Day purposes. While there were sundry religious functions of a general and public character on Christmas Day, the chief feature of the Community Christmas was held on Christmas Eve in the public square. There was a huge Christmas tree, sixty feet high, made magnificent and resplendent by varicolored electric lights, and the singing of Christmas carols by hundreds of children, men and women, among whom was a vested choir from the Roman Catholic Cathedral, accompanied by many instruments.

AMONG THE conferences and services to be held in connection with the consecration of the Bishop Coadjutor, on Thursday, January 8th, there will be an inspirational service at St. Paul's, Cleveland, on Wednesday evening, the 7th. The special speakers for the occasion are Dean Sumner of Chicago, and the Bishops of Michigan and Kentucky.

AT THE recent annual meeting in Cincinnati of the Ohio members of the society of Sons of Colonial Wars, the Bishop of the diocese read an historical paper, and was elected and inducted governor of the society.

THE BISHOP has authorized for use in the diocese, in connection with Morning or Evening Prayer, or at the close of the office of Holy Communion, three collects for the peace and unity of the Church.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Inauguration of the Community Christmas Tree

AT THE inauguration of the community Christmas tree on Christmas Eve, Christmas anthems were rendered by a band, carols and patriotic songs were sung by the choirs from Trinity, Calvary, and Ascension Churches, and Trinity chimes contributed carols. The words of the carols and songs were thrown on a screen, and moving pictures were shown depicting the scenes of Christ's life. This first service took place just at dusk. Later in the evening the chimes were again heard, and carols were sung by the choir of the Church of the Epiphany, Bellevue.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

First Meeting of Sunday School Institute—Memorable Service Repeated at Alexandria

THE FIRST meeting of the Sunday School Institute of the Richmond convocation was held at St. Paul's Church, Richmond, December 8th to 12th. The large attendance, and the deep interest evidenced in the subjects considered, showed that the Sunday school is taking a prominent place in the Church's life and growth. A series of addresses were delivered on subjects bearing upon educational methods, and practical demonstrations were given how to teach the Church Catechism "by diagram, picture, and story." One of the most interesting lectures was "How can we keep our young people interested in the work of the Church." The session closed with a lecture on "Ephesus, Athens, and Corinth, as seen by St. Paul." The stereopticon was used to show the principal points of interest. The photographs were taken by the Rev. Dr. Mitman, the lecturer, who has recently returned from a visit to the Orient.

CHRIST CHURCH, Alexandria, held a service of praise and thanksgiving on Sunday, December 7th, on the one hundred and thirtieth anniversary of the departure of the British troops from the United States, and the full establishment of peace between Great Britain and this country. The service was as nearly as possible a reproduction of that held on December 7, 1783. The present rector, the Rev. William J. Morton, preached from the same text as was taken by the Rev. Mr. Griffith, the patriotic rector of 1783—Psalm 128: 6—"Yea, that thou shalt see thy children's children: and peace upon Israel." The sermon was partly historical, and was listened to by a large congregation. The chancel furniture is the same as of old, excepting the Bishop's chair and pulpit, which are of recent date. The old solid mahogany chairs in the chancel are still in use. The present pulpit is as nearly as possible a replica of the original, and the altar is in front of and below the pulpit as of old. The same Bible and the same old reading desk still hold their venerated places. The pews have been slightly reduced in height, except Washington's pew, which is to-day high and square,

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just as Washington occupied it on that memorable Christmas morning immediately after the resignation of his commission into the hands of the Continental Congress, which was then in session at Annapolis.

CANADA

News of the Dioceses

Diocese of Toronto

BISHOP SWEENY being engaged with an ordination in St. Alban's Cathedral on December 21st, Bishop Reeve conducted the service at the formal opening of the new Grace Church, Toronto, which took place on that day. The new building on College Heights is a fine one costing $60,000.

Diocese of Niagara

THE COMMITTEE of the General Synod on the Revision of the Prayer Book is to meet in January in St. Catherines. It is expected that the meeting will last a week, and that the Primate will be present, as well as the Archbishop of Ottawa and a number of the Bishops from the eastern dioceses.

CHINESE WORKMEN IN AMERICA

IN these days one reads and hears much about Chinese diplomats, Chinese persons of high rank, Chinese visitors of prominence and others, who by reason of wealth and social standing are interesting to the American people. But of those Chinese who come to live in this land, to make their homes in America, if only for a while, we hear practically nothing at all. Yet these Chinese, Chinese-Americans, I call them, are not unworthy of a little notice, particularly as they sustain throughout the period of their residence here a faithful and constant correspondence with relations and friends in the old country, and what they think and what they write about Americans will surely influence and is influencing to a great extent, the conduct of their countrymen toward the people of the United States. I can name many a one-time Chinese workingman, who, after several years of laundry or other labor in this country, took a college course, was graduated and returned to China, to become an influential man among his own people. A former Seattle laundryman is now president of the only railway in China owned by the Chinese. A one-time Canadian laundryman has been elected to represent his countrymen in Canada in China's new legislature. A Canadian Chinese merchant's son is now chief magistrate in one of the Chinese provinces. Many of the American Chinese laundrymen have become missionaries to their people. It is the Chinese who have lived and worked in America who are establishing factories in their cities and towns and building schools and churches, in which undertakings they are substantially helped by their working countrymen in America. Furthermore, there is scarcely a Chinese mission school in America which is not contributing toward the support of some good civilizing work in China. The annual report of one small mission in Boston, the superintendent of which is a Chinese laundryman, contains the following account of moneys contributed and raised by the members: One hundred and sixty dollars for a loan to the government of Canton, China; one hundred and eighty-five dollars for help to the government of China; sixty dollars for church at Nu Ben Sun Ning, China; sixty dollars for Presbyterian Church at Ching Law Sun Ning: seventy-two dollars for Canton College, Canton, China, seventy-nine dollars and fifty cents for Famine Relief Fund at Wu Nun and On Fee; seventeen dollars toward the expenses of Goon Tun Ying at a missionary school in Canton; twenty-two dollars for the Rev. Ko Choo, of San Francisco; and so on through a long list.

Many of the Chinese laundrymen I know are not laundrymen only, but artists and poets, often the sons of good families. There are, to be sure, men of the Chinese lower class among them; but these are not in the majority. The majority are stalwart, self-respecting countrymen from the district around Canton city and province, or are American-born descendants of the pioneer Chinese who came to this coast long before our trans-continental railways were built, and helped the American to mine his ore, build his railways and cause the Pacific Coast to blossom as the rose.—*The Independent.*

SEA LEATHER

THERE are several varieties of leather made from denizens of the sea—the shark, the sturgeon, and less well-known finny leather-producing fishes. We find an interesting description of some of these products in an exchange:

The skin of sharks is a beautiful burnished gray or bluish color. The surface resembles finely grained leather, inasmuch as it shows many tiny prickles set all one way.

This property of shark skin renders it especially valuable to the manufacture of "shagreen." Since the skin is at once tough and easy to work, it can be used for many purposes where decorative effects are desired.

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Gilbert Sheldon was one of the most prominent, if not the most prominent, Churchman of the period of the Restoration. The intimate friend of King Charles I., he was called upon under Charles II., to assist Lord Clarendon in the reorganization of Church and State after the great Rebellion. He was also one of the most distinguished Wardens of All Souls' College, Oxford. He built at a cost of £100,000 of our money the famous Sheldonian Theater at Oxford, employing Christopher Wren as architect, and thus bringing him to fame. It is quite extraordinary that his Life has not been written long ago. Sheldon was, from 1636 to 1660, Rector of Ickford, in the diocese of Oxford; and it is not inappropriate that Mr. Vernon Staley, who now holds the benefice, should give to the Church of England this account of one of her most loyal and devoted servants. The work is profusely illustrated, mostly from co-temporary sources.
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skin, just as the patterns of alligator scales remain on alligator leather, a circumstance that adds greatly to the value of the product. From the sturgeon that abounds on the Pacific coast and in the Great Lakes, we get a tough leather that is used for the making of laces to join leather belting for machinery. It is said that the lacing frequently outwears the belting itself.

There is found in Turkish waters a strikingly unattractive fish called the angel-fish, classed among the littoral sharks. This fish yields an extremely high quality of green leather, much esteemed in the Ottoman dominions.

In Russia certain peasant costumes are trimmed with the skins of a food fish, the turbot, and in Egypt men wear sandals made from the skins of fish caught in the Red Sea. In the United States, too, the cod has been used in a similar manner, for in bygone days a good many shoes and gloves have been made in Gloucester from the skin of the cod.

Eelskin is used for many purposes, among them the manufacture of leather binding for books, and for braiding into whips.

The garfish has a skin that can be polished till it resembles ivory. It is used in making picture-frames and jewel-caskets. The skin of this fish was used by certain Indian tribes to make a sort of armor. It is so tough and hard that, according to some accounts, a breast-plate made of it will turn a knife or a spear.—*East and West.*

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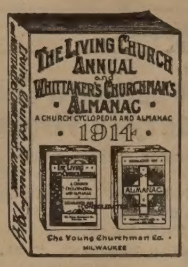

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